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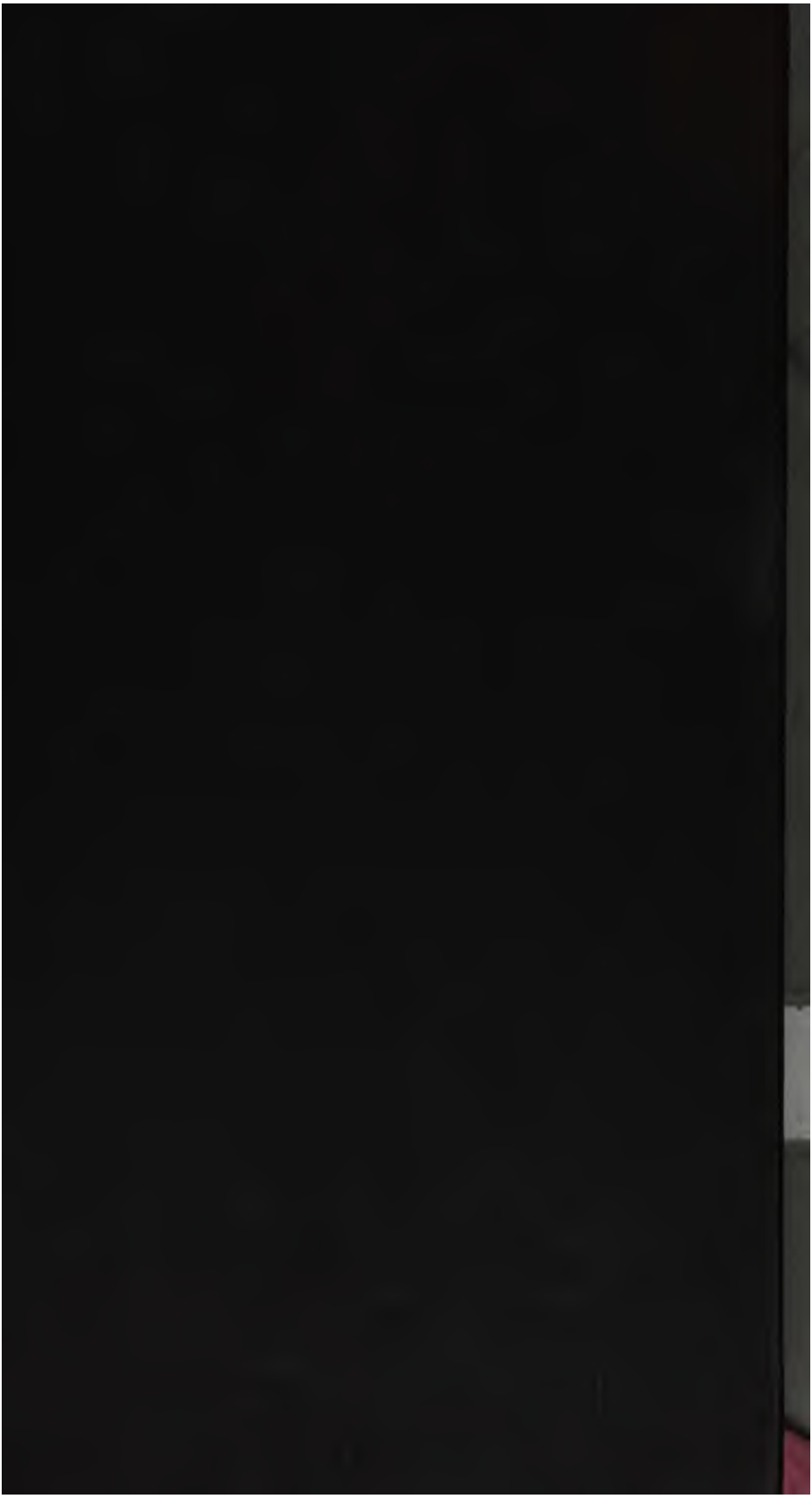

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OF THE

RT. REV. ALEXANDER VIETS GRISWOLD, D.D.

BISHOP OF THE PROTESTANT EPISCOPAL CHURCH

IN THE

EASTERN DIOCESE.

BY JOHN S. STONE, D. D.

RECTOR OF CHRIST CHURCH, BROOKLYN, N. Y.

WITH AN APPENDIX.

TO WHICH ARE ADDED

A SERMON, CHARGE, AND PASTORAL LETTER

OF THE

LATE BISHOP.

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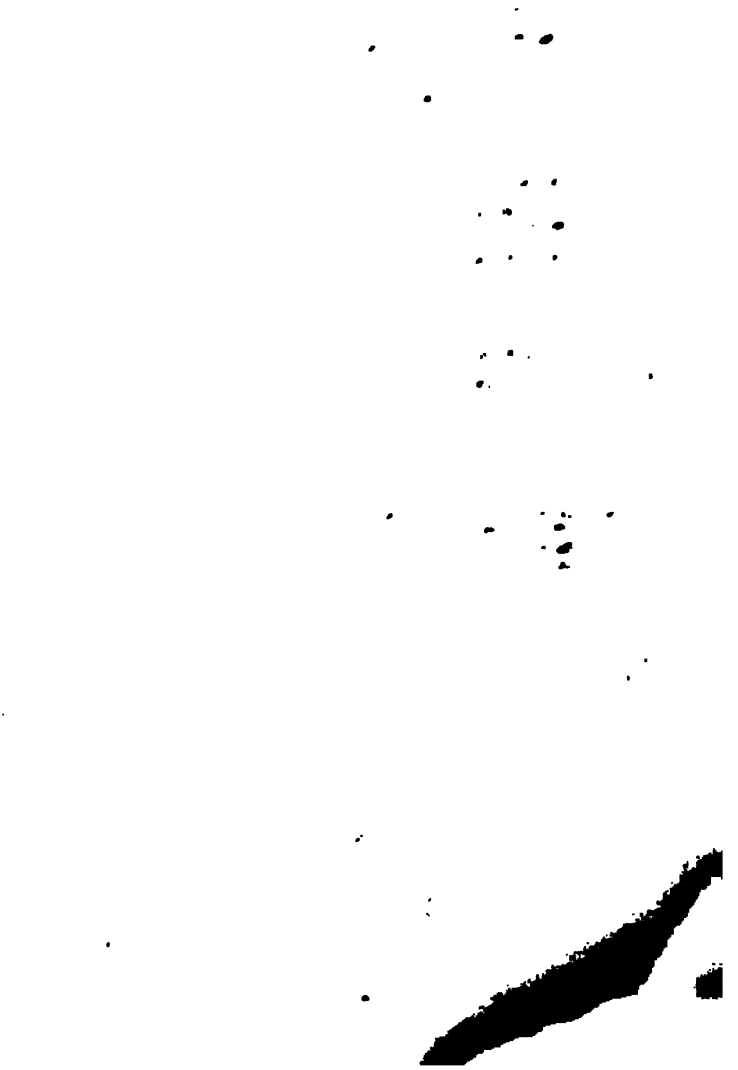

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PREFACE.

This word may be defined; that part of a book, which is always written *last;* though, if read at all, it is usually read *first.* In olden times, it used to make no inconsiderable portion of the work, to which it belonged; and was sometimes no contemptible volume by itself. In attempting, however, a preface to the present work, the writer finds that he has little to add for the edification of his reader. All that he had to say has been already said. The best essay on the character and life of Bishop Griswold will be found in his own recorded words and actions. These have been given with as much justice to the Bishop himself and with as little offence to others, as was possible. The memoir will be found valuable, chiefly as a record of character, and of the dealings of God's grace and providence; though it is hoped that, as a small contribution to our ecclesiastical history, the book will be found not altogether valueless. Whatever its value, in *this* respect, may be, however, there need be little hesitation in saying, that the *character* of the holy man, whose life is now sent forth, and the dealings of God in the *formation* of that character, deserve to be had in remembrance: they cannot too deeply, too widely, or too enduringly impress themselves on the living Church of Christ.

To those, who have kindly assisted the following work, by the contribution of original letters from the Bishop, and of other valuable documents, the writer begs, in this way,

to express his unfeigned thanks. Many invaluable letters from the same pen have, indeed, been either lost, or withheld; still, enough have been furnished to shew the value of the rest, and to lay the religious public under deep obligation to those, who so generously responded to the call for such contributions.

And now, nothing remains but to commit to God's favor and blessing the pages, which have been penned; and to say that, if they do the reader as much good as they have the writer, he may well be satisfied with his work, and devoutly thank God that he has not labored in vain.

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THE BISHOP'S ANCESTRY, PARENTAGE AND BIRTH.

To keep alive after death, the memory and influence of a great man, is not necessarily the most beneficent office of the biographer. Nor is this office always found in the work of transmitting to posterity the character and actions of even a good man. It is only when, to the qualities, which mark the good, is added somewhat of the attributes, which constitute the great, man also, gone to his dwelling among those dead who are yet alive, that biography has before it its richest field, and finds within its reach treasures, with which it may most largely bless mankind.

That the subject of the following memoir was pre-eminently a good man, vast multitudes of the dead, and perhaps vaster multitudes of the living have long and well known. That he was also, in important respects, a truly great man, great, not only *in* his goodness, but also *independently* of it, many, both of the dead and of the living, have already felt, and many more, it is believed, of those who survive him will feel, if the attempt now made to transmit his memory to posterity, should succeed in doing simple justice to its subject.

To the members of the Protestant Episcopal Church in these United States, the life of Bishop Griswold can hardly prove otherwise than a matter of peculiar interest. Born many years anterior to the date of our Ecclesiastical origin, at a time, when, under our Colonial existence, the elements

of our present organization and growth lay but in their embryo forms, his life measures the whole course of our Church History, and runs back beyond the opening of that History into those days of simple manners and habits, of pure faith and practice, out of which, as from a fresh and copious fountain, have flowed the now swelling streams both of our national and of our Ecclesiastical being. Originating in such an age as that which has been named, and living through such a period, as that which has succeeded, Bishop Griswold for near half a century filled, in its various grades, the ministry of our Church; for more than thirty years held Episcopal supervision over one of the largest of its integral portions; and, in all the stations, which he occupied, acted his part with singular wisdom and fidelity, and has left behind him an enduring monument both of rare abilities and of uncommon excellence.

This, however, is not the place for his eulogy. Let that be found chiefly in a simple record of what he was and of what he did.

Something of this record we have, as written by himself; and the insight thus furnished into his own character and history will greatly facilitate the labors of him, who has undertaken to make the record fuller and more complete. His auto-biography reaches from the period of his birth to that of his consecration; and, had not his modesty led him into far too great brevity, it should be here given entire, as the best possible history of that portion of his life. Brief as it is, however, it will enrich and give its chief value to the somewhat fuller narrative of that portion, which will be attempted. I know not that I can better introduce the whole story of his life than in the words, with which this precious fragment opens. They are characteristic of the man, and will put into our hands a light which we shall do well to carry with us as we trace his opening way from infancy to age.

He says: "When one so great and so wise as Solomon, on reviewing the scenes of his past life, has pronounced upon them, 'vanity of vanities;' what can there be, worth recording, among the things, which occupy the hours of

ordinary men? When one writes memoirs of himself, it is natural to suppose that he is actuated by vanity, contemptible as the trifles which he relates. Pliny judges those to be happy, who do things worthy to be written, or write things worthy to be read. To neither of these merits does the present writer make any claim. And yet, knowledge of mankind is useful; and not only the wisdom of the wise, but also the errors of the simple, may do good from the record, in which they lie. In the life of almost every man, however low or humble his state, however obscure or private his station, are things, which, could they be known, would be useful, and, were they well told, would be entertaining, to the living. And when one has little to say of himself, which is not rather to his shame than to his praise, vain-glory is less likely to be his motive: and although, in the lives of most men, there are few things generally interesting, yet there are few, if there be any, so obscure, that their biography would be uninteresting to every survivor. The child must be gratified in having on record the chief incidents of a parent's life. Friends, too, and acquaintance must be pleased with a memorial of transactions, in which themselves, or their progenitors have been concerned. Such notices are of use, and should be encouraged for the sake of preserving a knowledge of family connexions and genealogies. And who knows of what use they may be in the annals, or even history of any country?

"It may, indeed, be profitable to write some account of one's own life even if it serve no other purpose than to remind or convince us of our unworthiness, and of how little profit to ourselves and to the world that life has been. There are probably few, who would not be humbled by an impartial review of what they have been, of what they have done, and of what they have left undone. In truth, however, the 'longing after immortality,' the desire to be remembered after death, so natural to us all, should be cherished, were it but for the effect it has in stimulating us to do what is worthy to be remembered and to be followed. It is said to have been the practice of the ancient Egyptians,

when one died, to institute a solemn trial of his character, and to pronounce upon it such sentence as in his life he had merited. To such a trial in public estimation is every character subject; and the looking forward to it is, to every well ordered mind, a strong incentive to good and worthy actions.

"Some written account of a clergyman's life should be preserved, that the history of the Church may not be lost."

Beginning to write with such views of himself, it is not likely that Bishop Griswold, had he written a full auto-biography not only of the first forty-five, but also of the whole seventy-seven years of his life, would have given many proofs of having written under the influence of "vain glory." His own ripened modesty would not allow him to rank himself on the catalogue of Pliny's happy ones, although posterity, more just to his virtues and to his deeds, will be apt to think it his proper place; having both done what is worthy of being written, and written what is worthy of being read. His deeds, it is true, have not filled a noisy *world* with the clamor of his praise; nor have his writings ever associated him with the popular idols of the day. Still, his deeds have been such that his "praise has long been in all the *Churches*;" and his writings will at least be worthy of remembrance, when many, which for their day caught the popular breeze, shall have been forgotten.

Had he written minutely of himself in his auto-biography, he might indeed have been compelled to record many things, which in the judgment of posterity would have redounded "to his praise;" but he could not have recorded many things "to his shame," unless by revealing what the world never saw, those sins of nature, and of thought, over which every man has to weep when he approaches the Mercy Seat, and which make Christ to every believer so exceedingly precious.

In short, a trial, as severely just as that instituted of old by the Egyptians, has already been held over his character and actions; and the sentence, which has been pronounced, is only what in his life he had merited; a place among the

great, especially among the greatly good, men of our Church, and of our age.

"I was born," he says, "April 22d, 1766, in Simsbury, county of Hartford, and State of Connecticut; and was named Alexander Viets, after my mother's grandfather, who was a physician from Germany. My parents, on both sides, were respectable and considered wealthy in a town, where few, if any, were possessed of larger estates. My father, Elisha Griswold, was from the Windsor branch of a numerous family, the descendants of Matthew Griswold, who came from England in the year ——. My mother, Eunice, was the daughter of John and Lois Viets."

In this short paragraph is comprised the whole account, which the Bishop gives of his ancestry. It may not be uninteresting therefore, to pause a moment, in the course of the narrative, for the purpose of giving the few additional particulars, which I have been able to glean.

The Bishop's paternal ancestor, Matthew Griswold, who came over from England, was possibly one of the company, who left the counties of Devonshire, Dorsetshire, and Somersetshire, and arrived at Nantasket on the coast of Massachusetts, the 30th day of May, 1630. Among the principal men of that company were "the Rev. Mr. John Wareham, a celebrated minister in Exeter, the capital of the county of Devon: Mr. Henry Wolcott, Mr. Ludlow, Mr. Rosseter, and *others* of Mr. Wareham's congregation, who first settled the town of Windsor." This Windsor was the first settlement ever made by the whites within the State of Connecticut; and this "Rev. Mr. John Wareham" was the first pastor of its Church and congregation, the seeds of which he brought over with him from Exeter. Mr. Wareham settled first as pastor of a congregation in Dorchester, near Boston, where he remained for six years from the period of his arrival in 1630. In 1633, Mr. Wm. Holmes sailed from Plymouth in Massachusetts Bay, with the frame and materials for a single house, and landing in Connecticut river just below the mouth of the Farmington, set up and covered his materials "with the utmost despatch," and thus erected "the

first house in Connecticut." In 1635, "a number of Mr. Wareham's people," "about sixty men, women and children, with their horses, cattle and swine, commenced their journey from Massachusetts through the wilderness to Connecticut river;" and, after suffering great hardships, and being long on the way, "arrived safely at the places of their respective destination."* And in 1640, after Mr. Wareham had become settled as first pastor of the congregation in Windsor, the town records shew a list of the names of its early settlers; among which appear those of "Mr. Henry Wolcott, Roger Ludlow, Esq., and Bray Rosseter;" doubtless the same before mentioned as having accompanied Mr. Wareham from Exeter to Nantasket in 1630. On the same list of Windsor names in 1640 appear those of *Edward* Griswold, Humphrey Pinney, and Thomas Holcomb, who probably belonged to the same company, and were the ancestors of the Griswold, Pinney and Holcomb families, who afterwards removed from Windsor to *Simsbury*, and whose descendants are still living in that and the adjacent towns. The *Edward* Griswold, whose name appears on the town records of Windsor, in 1640, may have been a *son* of the Bishop's ancestor from England, *Matthew* Griswold; and if so, it becomes even probable that this ancestor was one of the company, who came over from Exeter with Mr. Wareham in 1630. But, whether this were so or not, it is sufficiently apparent that this ancestor was one of the first settlers of that ancient town, of whose very first inhabitants it is remarked; "This was considered an honorable company."*

The first of the Griswold family, that removed from Windsor to Simsbury, appears to have been the Bishop's grandfather, "'*Squire Samuel Griswold*," as he is now respectfully termed in the neighborhood of his former residence. He purchased and built upon a beautiful farm lying within the principal bend of the Farmington river, in the town of Simsbury. This stream, after rising among the mountains in the southwest part of the State of Massachusetts, and running

* Barber's Hist. Col. for Connecticut, p. 124.

southeasterly towards the centre of Connecticut, enters a beautiful valley at a point near the town of Farmington; which town gives its name both to the valley and the river, which flows through it. At Farmington, the river makes a sudden turn to the North; and after running for several miles, along the western base of the Talcot mountains, through lovely meadows and fields, with its banks ever and anon graced with numerous lofty and spreading elms, it sweeps eastwardly and southwardly in a graceful curve, round a fine point of land, and breaking suddenly through the mountains by a gorge, which cleaves them to their base, pursues its way across the plains of the Connecticut, into which it empties at the town of Windsor. The point of land just named, around which the Farmington sweeps into its mountain gorge, embracing a tract of 500 acres, washed on all sides, but its southern, by a most lovely stream, and varying in its surface from the rich meadow to the mountain woodland, constituted the estate of "'Squire Samuel Griswold;" and his house, built on a beautiful swell of ground, looked down upon the romantic scenery of the river just where it plunges into its wild mountain pass. In this house, the Bishop was born; and before the place of his birth was seized by that modern spoiler of the beauties of nature, a manufacturing village, it must have been one of uncommon loveliness. Features of this loveliness, indestructible by the hand of man, still remain; and the whole surrounding scene is one, in which the lover of nature would delight to linger. Here, for more than a quarter of a century, and in sweet retirement from a noisy and an artificial world, were spent the childhood, the youth, and the ripening manhood of him, the stream of whose beautiful and beneficent life we are beginning to trace.

His father, Elisha Griswold, whether an only son or not, seems to have come into possession of the paternal estate, with whom it remained unbroken till his death, and its consequent apportionment among his various heirs. He was a man of quiet good sense, and remarkably home-keeping habits. His numerous household, however, of sons and

daughters, were a family of various talent, especially mechanical and literary. None of his sons indeed were ever apprenticed to a trade; although Roger and Elisha, two of the Bishop's brothers, were intuitively ingenious mechanics, and from time to time turned their attention to various branches of the mechanic arts. Their ingenuity was, in fact, too versatile; and they never prospered. With successive and, for the times, splendid schemes in hand, they ran the race of too many other of the inventive geniuses of New England, and lived poor, because, in the homely phrase, "they had too many irons in the fire." The story, current in various places and under various forms, of the Bishop's having been brought up a shoemaker, or a blacksmith, is a groundless tale; although, had such been the fact, he was, like Roger Sherman, one of the last men to be ashamed of any honest and therefore honorable calling. His early vocation was *agricultural*, though all his tastes were, from earliest childhood, distinctly and strongly *literary*. In these tastes, his brother Ezra, who early settled at Worthington in Ohio, where he became zealously instrumental in the first organization of our Church, in that Diocese, and in the election of its first Bishop, largely participated; as did also one of his sisters, who married into the Pinney family in Simsbury, where she still resides, and is said to be a woman of uncommonly extensive reading. His brother, Samuel, was educated at Yale College, and became for a time a very popular and able minister of our Church; although it is now many years since he ceased to exercise the functions of his ministry. He is still living in Western New York. His sister, Deborah, who was married to a Mr. Baker, settled and yet lives in the town of Lanesborough in Massachusetts; while his sister, Sylvia, became the wife of a Rev. Mr. Jones, a clergyman of the Episcopal Church, as whose respected widow she now resides in the vicinity of her native place.

From this notice of the family as descended by the *father's* side, it is proper to look a moment at its ancestry by the *mother's*.

About the year 1634, the Dutch, under patronage of Van Twiller, Governor of Fort Amsterdam, now New York, attempted to possess themselves of lands on the Connecticut river. For this purpose, they seized upon and fortified "Dutch Point," now Hartford, and endeavored to frustrate the settlement of Mr. Holmes, and his companions at Windsor from the Plymouth Colony in Massachusetts. By an order from the British Parliament, however, their design was defeated; their possessions at Dutch Point confiscated, and the party obliged to return to Fort Amsterdam.

A century later, Alexander Viets, an eminent and wealthy Dutch physician of New York, who had come over from Europe, and was settled among the descendants of those of his countrymen, who made the attempt at Dutch Point, having learned the existence of Copper mines in Simsbury, disposed of his property in New York, and purchased the territory, on which those mines lay. His speculation was unsuccessful, and resulted in the loss of all his property. He resumed the practice of medicine in Simsbury, though with nothing of his former *pecuniary* success. After the European custom, his *city* patients used to pay cash in hand for every visit. His *country* patients thought it well enough to pay when *dunned*. But, for dunning, he had neither heart nor habits; and so lived and died poor. So poor did he become, that when his son, John, asked the daughter of a respectable neighbour in marriage, he was opposed by her parents on the ground of his being utterly unportioned. The marriage, nevertheless, took place; and John Viets, with more talent for business than his father, became the restorer of the fallen fortunes of the family. He recovered the territory about the mines, and, at his death left to each of several sons a valuable farm. These mines lie on the western acclivity of the Talcot mountains, two or three miles north of the Griswold estate, and command noble views over the Farmington Valley and the hills, which rise beyond it, in the west. John Viets originally lived on the northwest descent from the mines to the valley; where the old cellar of his house is still visible. Subsequently, however, he removed

and built the house, which is still standing near the mouth of the mines, and which is now occupied by the aged widow of his son, Luke Viets. This house, perched on a high and sightly step of the mountain, was the birth-place of the Bishop's mother, and of his uncle Roger Viets, of whom I shall say more hereafter. Several of the surrounding farms are still in possession of the family, and constitute a neighborhood of Vietses.

Dr. Alexander Viets, then, was, by the mother's side, the great-grandfather of Bishop Griswold; and John Viets, his grandfather. This John Viets, as we have seen, was a man of superior abilities, which seem to have been inherited by his daughter Eunice, the Bishop's mother; and her marriage with Elisha Griswold, his father, brought together two of the most considerable families and estates in the town.

Having thus traced the Bishop's natural parentage, it may be well, before entering on the incidents of his childhood, to glance at the circumstances, which lie as a fountain head, under God, to his religious character.

Dr. Alexander Viets appears to have carried with him from New York to Simsbury a strong attachment to the Presbyterian Church. Accordingly, we find his son John a sturdy adherent to the doctrines and institutions of that denomination. This zealous Presbyterian, finding his son Roger, from early childhood, a boy of high promise, and remarkably fond of books, resolved to educate him for a Presbyterian minister. Accordingly, at the early age of thirteen he sent him to Yale College. One Sunday, while a student there, he expressed a strong desire to attend the English Church, as the Episcopal was then designated. With much difficulty he obtained permission from the President, for one Sunday. He went; and for the first time in his life, witnessed the services of our Church. He was interested, he was impressed: so much so, that he sought and found occasions for repeating his attendance; studying, meanwhile, various works on the subject of Episcopacy, which he discovered in the College Library. In the result, he came out an Episcopalian, and wrote to his father for permission to

become a clergyman of the English Church. Highly indignant at this proposal, and at the proof which it furnished that his favorite son had forsaken the faith of his fathers, he instantly answered the letter, and threatened that, unless the idea were utterly abandoned, he would forever disown him. The son remonstrated, sent Episcopal books for his father's perusal, and finally had the happiness of seeing both his father and all the other members of the family sincere and zealous conformists to that very Church, which had at first inspired them with such horror, and into the ministry of which it was his now gratified wish to enter. After finishing his studies at Yale, Roger Viets sailed for England, whence, in due time, he returned in Priest's orders, and took charge of the Episcopal parish in Simsbury. So scanty, however, was the salary, which he received from the Society in England, that he was obliged to associate, with his duties as pastor, those of a farmer in the summer, and those of a teacher in the winter; in which last capacity he became Tutor to many of the children in his neighbourhood; and, among the rest, to his nephew, young Griswold.

To this man, the Rev. Roger Viets, who will often appear in the course of the ensuing memoir, was Bishop Griswold more indebted than to any other person, his mother perhaps excepted, for his early religious impressions, and for his early literary culture. Mr. Viets was instrumental in training several, besides his nephew, for the ministry of our Church. But, had his influence in this respect been limited to the early training of one such mind as that of Griswold, how justly might we exclaim: what a stream of healthful influences to our Zion has flowed from the fountain-mind of that one little boy of thirteen in Yale College!

The parish Church in Simsbury, of which Mr. Viets became the minister, is situated about two miles to the southeast from the Griswold estate, below the gorge, through which the Farmington river passes the Talcot mountains, and on their eastern declivity overlooking the valley of the Connecticut towards Windsor and Hartford. Here, in a sheltered and fertile bosom of the hills, the ancient Episcopalians of

Simsbury met for their weekly worship; and here young Griswold spent his early Sabbaths, in learning the ways of God in his sanctuary.

The origin of St. Andrew's Church, Scotland, (as the neighborhood, in which it is situated, is called, from the fact that its early settlers were Scotchmen,) is connected with the history of the Simsbury mines. After the failure of Alexander Viets in his mining speculation, a company from Boston undertook, about the year 1740, to work the mines. The agent of this company, Mr. James Crozier, was a zealous Episcopalian, and through his influence the operatives at the mines and many of the neighbors became attached to the Church. With these materials for a congregation, Mr. Crozier undertook to furnish them with a church. To this end, he interested several gentlemen of wealth in Boston, and in Newport, R. I., in his object; and succeeded in obtaining funds both for the building of a church edifice, and for the purchase of a glebe. The original subscription paper, on which these funds were pledged, is now in the hands of Ariel Mitchelson, the Bishop's brother-in-law. The first Rector of this Church was a Rev. Mr. Gibbs from Boston. But, as he became slightly deranged for several of the last years of his life, Mr. Viets succeeded him before his death, and remained Rector till the period of the revolutionary war.*

* In 1774, the number of Episcopalians in Simsbury was greater than that in any other town of Connecticut, with *two* exceptions, Newtown and New Haven; the number in Newtown being 1084; that in New Haven, 942; and that in Simsbury, 914. The other towns, which came nearest to Simsbury, were Norwalk, 792; Derby, 725; Stamford, 710; and Wallingford, 636. This early growth of the Church in Simsbury is mainly attributed to the influence of Mr. James Crozier.

I found these statistics with others in a report, made by the Rev. Elizur Goodrich, *Congregational* minister in Durham, Ct., Sep. 5, 1774; and contained in the "minutes of the Convention of delegates from the Synod of New York and Philadelphia, and from the Associations of Connecticut, held annually from 1766 to 1775 inclusive;" a somewhat curious document, by the way; which, if I mistake not, contains evidence that the object of the aforesaid Synod and Associations in thus toilfully and accurately numbering our *Episcopal* tribes in their day, was to shew the ground of their apprehension, that the growth of the Church was hostile to the spirit

The Church has since been rebuilt a few rods from its original site; and thus separated from its ancient grave-yard. In this resting place of the dead, stands the monument of Mr. Gibbs, which, while the old Church remained, occupied a place in the chancel. Long rows of tombstones also, and tall monuments mark the family burial places of the Griswolds, the Pinneys, the Holcombs, the Mitchelsons, and others of former days, who, as the highly respectable character of these their memorials in death abundantly testify, were all families of note and consideration. As a country church-yard, it is in a good state of preservation, and has a peculiar interest from the fact of its having been, almost exclusively, the burial place of the families of an Episcopal parish.

But, to leave this sketch, and return to the family, which gives it to us its principal interest; the most particular notices, which in his auto-biography, the Bishop gives of his parents, are the following:

"Respect for a parent worthy of being remembered may be accepted as some apology for recording a transaction of his youthful life, now perhaps unknown to every individual, myself excepted. The story of General Putnam and the Wolf has often been published and many times related. What follows was, in my judgment, not less hazardous, wonderful and daring. It was an exploit much talked of for years by those, who are now dead and gone, but was never committed to writing.

"Some beast of prey, supposed to be a Catamount, had destroyed many sheep. According to the custom of those days, my father set a large steel-trap to take him. The next morning, when he repaired to the spot, the trap was gone, evidently dragged away by the animal, which had been taken. He followed the track till he entered a wood on the

of our American liberties both in Church and in State, and favorable to the ultimate establishment here of a monarchical government, with a legally associated hierarchy. This effort at numbering was systematically and extensively made; and seems to have had some influence if not in expediting, at least in aggravating, the war of the Revolution.

side of the mountain. After a search for some time he discovered under a large rock a den, which, from foot-prints and other signs at its mouth, was evidently the abode of some large and savage beast. Though alone, he was yet without fear. The den, as it was afterwards found, was inhabited by a she-bear with six cubs. The entrance was narrow, and descended but little from a horizontal direction. He had no weapon but a walking-stick; and yet with this alone in his hand, he with some difficulty crawled into the den, and soon discovered that the object of his search was within. With a view to ascertain whether his trap was there, he thrust his staff against the animal, by whose fierce growl, and the glare of her eyes, he discovered that it was a bear.

"He retired from the den; but the bear, preferring, it seems, to guard her young, did not follow him. He immediately notified some of his neighbors, with whom and a large hunting dog he repaired again to the cave. The dog would not enter. My father therefore again crawled in; and when, as he supposed, sufficiently near the bear, fired his gun and retreated. The dog, as though ashamed of his former cowardice, now rushed in, and seizing the bear by the head, drew her out. At first, they feared to fire, lest, instead of the bear, they should kill the dog. But, no sooner was she fairly out of the den, than with her paw she struck the dog a blow, which sent him many feet down the steep descent of the hill, and then ran off. They fired as she fled; but for that time she escaped. They secured, however, the six cubs; one of which had been killed by the discharge of the gun in the den."

The mountain, mentioned in this account, is that part of the Talcot range, upon which the Griswold estate abutted to the south, and around which the Farmington sweeps through its gorge towards the Connecticut. The surviving members of the family in that neighborhood have a tradition that the bear, though she escaped at first, yet was afterwards taken, and proved to be one of uncommon size. The incident is interesting as evincing the bravery of the Bishop's immediate ancestor, and the still simple and primitive

character of the neighborhood and its inhabitants at the time when it happened.

Of his mother, the Bishop writes thus: "My case so far resembled that of Timothy that my mother's name was *Eunice* and my grandmother's, *Lois;* and that, from both of them I received much early religious instruction. By their teaching, 'from a child I have known the Holy Scriptures, which were able (had I rightly used the knowledge) to make me wise unto salvation.' To the care of my mother, especially, instilling into my tender mind sentiments of piety, with the knowledge of Christ and the duty of prayer, I was much indebted. Through life, I have sinned much, and in every thing have come short of what should have been my improvement from such advantages; yet, through the Lord's merciful goodness, the fear of God, the love of his name and a faith in Christ have never been wholly lost."

A noble record, this, to be added to the many, which have been already made, of the value of a mother's early influence over the religious character of her children. But, I have paused long enough, perhaps too long, amidst the circumstances, which mark the natural and the religious parentage of the subject of the present memoir. And yet, when we are about to trace the course of a pleasant and fertilizing stream, something may doubtless be pardoned to the fondness, that lingers awhile amidst the simple or the striking scenery, in which it takes its rise.

THE BISHOP'S CHILDHOOD AND YOUTH.

In entering now upon the progress of that life, which it is the design of these pages to trace, although the materials for this part of my work are not abundant in amount, yet they are rich in kind; and by putting together what the Bishop has recorded of this period, and what I have been able to collect from those branches of his family, who survive in the neighborhood of his birth, we shall obtain a tolerably clear idea of this early portion of his life. We may not be able to trace the stream through every point in its course; but we shall get sufficiently frequent views of it to mark its general direction, and to exhibit its general character.

From early infancy, he was remarkable for quick intelligence, an amiable disposition, and a ready apprehension of religious truth. Schools were not then, as now, to be found in the neighborhood of every Connecticut man's door. But his mother, a woman of remarkable intelligence, abundantly supplied their place, and was herself the early and the efficient tutoress of her own children. One of her granddaughters, Mrs. Bright of Northampton, Mass., who spent the greater part of her childhood and early youth with her grandmother, and who, while her aged relative was in feeble health, occupied much of her time in reading to her the Bible and other religious books, remarks: "When tired of reading, the book was laid aside, and she would frequently relate to me anecdotes of the Bishop's childhood, which to me were always interesting. I have often heard her say, that Alexander could read fluently at *three years of age;* which, at that time, was very remarkable, as few children then learned to read before seven or eight.

"At a very early age, he distinguished himself above the other children by his love and clear comprehension of the Holy Scriptures. His mother was in the habit of instructing

her children every Sunday evening in the Church Catechism; in which exercise he was remarkable for the readiness of his replies, when questioned as to the meaning of any of its parts.

"As an instance of this; when they were, one evening, repeating that part of the catechism, following the question; 'What desirest thou of God in this prayer?' in reply to which the Old English Prayer-book, then in use, answers among other things; 'that he will keep us from all sin and wickedness and from our *ghostly* enemy;' his mother asked, what was meant by '*ghostly* enemy?' The older children, whose minds, as was common in those days, were filled with stories of ghosts and apparitions, misled by the word *ghostly*, could think of no *particular* ghost, as *their* enemy, considering the *whole kingdom* of ghosts as inimical to all mortals. They were therefore unable to answer the question. But as soon as it was put to little Alexander, he immediately replied; '*Satan;*' to the no small astonishment of the rest, who wondered how he could possibly have known that.

"His mother, whom, in *person*, he strongly resembled, was a woman of uncommon energy, dignity and decision of character. Though a fond mother and grandmother, she was yet a strict disciplinarian. Well do I remember," says Mrs. B. "the deep awe and veneration, which filled our minds, whenever she entered the room, where we were. All noisy play instantly ceased, and we listened in most respectful silence to every word that fell from her lips: while any word, or even look of disapprobation, which we chanced to receive, sank deep into our hearts, and was remembered for years: for well knew we that it was not given without cause.

"Next to the religious education of her children, she considered early habits of persevering industry, as of the greatest importance. All her children were accordingly kept constantly employed at an age, when most children are considered too young to be capable of any employment. As early as five, they assisted in various little labors of the farm,

such as gathering fruits and nuts, riding horse at ploughing, and other similar engagements.

"I remember, when myself a very young child, accompanying my mother on a visit to her and the Bishop's grandmother, (Mrs. *Lois* Viets) then very aged. In her conversation at the time, she cautioned my mother against too great rigidness in the management of her children. '*Eunice*,' she remarked, 'was too severe in her family discipline. There was Alexander, as good and amiable a boy as ever lived; and yet, how severe she was with him! whipping him for the most trifling transgression, and keeping him every moment, when not otherwise employed, *knitting*, *knitting*, *knitting!*'

"I have since inquired of my mother, what this knitting was? She told me, that, when they were very young, during those hours, when they could not be otherwise employed, they were kept knitting *bone-lace*, a kind of netting composed of a great variety of stitches, and then very much in use. The Bishop and my mother, who was next him in age, began knitting this lace when they were not more than five years old; and many were the gloves, caps, capes, and aprons thus manufactured by their tiny fingers.

"To the great joy, however, of the little knitters, *bone-lace* soon went out of fashion; and Alexander was employed in occupations more congenial with his tastes. Netting was never a favorite employment with him; and those 'transgressions,' for which, as his indulgent grandmother thought, he was so severely punished, were occasional neglects of the bone-lace for pursuits of a more active, or a more elevated nature. In boyhood he was ever fond of hunting, swimming, and other athletic sports: but, such was his special fondness for *reading*, that he would frequently, at *a very early age*, leave the other children engaged in their sports, while he stole away to enjoy the pleasure of some favorite *book*. Even then, he would often pass a great part of the night in reading, while the rest of the family were asleep."

Many of the foregoing remarks and incidents, which I

have, in substance, from the pen of the Bishop's relative, and which come thus directly from his own mother and from the sister nearest his own age, are, in my view, highly important. Whether the mothers of our day will take sides with the Bishop's mother, or with his grandmother, in the question of *discipline*, may be a matter of doubt. Or rather, it is to be feared, that, so far as the discipline of their children is concerned, the mothers of our day become, in *spirit*, grandmothers too early, by falling into that system of easy indulgence to their offspring, for which our age is too much distinguished; though, in the second motherhood of grand dames, it has ever been regarded as a somewhat pardonable weakness. But, let this question be decided as it may, no one can deny the importance of the *principle* involved in the efforts of the Bishop's mother to form in her children the early habit of *industry as a matter of duty*. Too much time is often allowed to children for toys and idle sports; and too little is devoted to the work of forming in them early, useful and abiding *habits* of industry. "It was interesting to me," says the Bishop's sensible relative, in connexion with her account of this matter, "to learn that the habits of unwearied and persevering industry, which so distinguished my uncle throughout his whole after life, had so *early*, though so humble an origin." The *profits*, which accrue from the labors of children's hands, are a consideration of no moment to many parents: but, *the habit*, which is thus formed in the course of children's lives, of being always engaged in something useful as a matter of duty, is to all parents, of incomparably greater value than the most splendid fortunes, which they can possibly amass for their heirs. Nothing, in the shape of suitable employment for children's hands, can be too "humble," though their parents wear titles, when it becomes the fountain-head of future valuable principle, noble character and lofty attainment. The *boy* who knit "bone-lace" at five years of age, because his mother taught him that it was *a duty* to be always doing something useful in moments, which must otherwise run to waste, or perhaps be filled with mischief, was a worthy predecessor to the *Bishop*,

who afterwards, with unmatched industry, bore, for more than thirty years, "the care of all the churches" scattered over a diocese wide enough for a kingdom.

What little, in his auto-biography, the Bishop says of this early period of his life, corresponds well with the account, which has thus been given. It is contained in the following paragraphs:

"I recollect nothing in my childhood and youth more remarkable than the rapidity, with which I learned the lessons given me. When about four or five years old, I remember being often required to read before strangers, who, at that day, viewed my forwardness as a great wonderment. In about three days after the Greek grammar was first put into my hands, I had, without any other teaching, written in Greek characters, the first chapter in John's Gospel, interlined with a literal and verbal translation into Latin. The facility with which I obtained a knowledge of the Greek language much surprised my teacher.

"They, who are now young, cannot easily imagine how scanty were then the facilities for obtaining knowledge, compared with the advantages of the present age. And yet, there was then, perhaps, as great a proportion of learned men as there is now. The labor of overcoming difficulties stimulates, and indeed strengthens, the mind. Literature and reading are far more general now than then; especially with children and females, who, by the wonderful inventions of labor-saving machinery, are in a great degree relieved from mere manual labor. But, the reading of the present age is comparatively of a lighter sort; and if more extensive, is also more superficial. My want of means and opportunities for a more enlarged acquisition of knowledge has, through life, been a source of regret; though this perhaps arises from pride, or self-will: for I have had much reason for believing that an overruling Providence has controlled the events of my life. In a remarkable manner has an unseen hand frustrated my own plans, designs and favorite pursuits, leading me, by a way which I had not foreseen, to a course of life, less, it may be, to my honor in this

world, yet more to my usefulness; and more, as I humbly hope, to the securing of 'glory, honor and immortality' in a world far better than this. My love of general literature in early life was, I fear, a fault, as it diverted my attention from things more necessary and more profitable. When a child, I preferred a book to any sports, or play; and, after laboring hard through the day, study was more agreeable than sleep, through the greater part of the night. Had my circumstances been such as to indulge this propensity, I might, it is not unlikely, have obtained some celebrity; but my life would probably have been still less useful to the world than it has been. For, how many learned men are there, whose learning is of little use except that of self-gratification. Indeed, in many cases, the learning of men renders them less useful to society than others, whose attainments are yet far more limited. Hours, unnumbered, are devoted to reading for mere pleasure, which might be occupied in labors far more useful to mankind."

Perhaps not once in an age, if ever, are we presented with an instance of earlier, and more indomitable love of learning than that, which was exhibited in the childish subject of these pages. This love seemed an inborn passion, which no difficulties could restrain;—a connatural flame, which no waters of adverse circumstances could quench. In after life, he was remarkable for his habit of silence, even at times when he might have been expected to engage in conversation. The secret of this seems to have been, and such is the impression of the eldest survivors of the family, with whom I have had the pleasure of conversation, that his early passion for books, fanned by his mother's influence both in her occasional teachings and in her daily conversation, led him into the habit of spending those moments in reading, which his companions consumed in the noisy frolicks of their sports. He was, even in childhood, too entirely absorbed in the inward workings of his own mind, and in feeding his insatiable appetite for knowledge, ever to acquire the art of playing with words at small-talk. The master passion of his childhood, as of his riper years, made him a devotee to

books, and his devotion to books made him taciturn. It was as natural for him, when not at work, to have a book in his hand, as it was for other boys to break away from their work to their play. The very difficulties, which he had to encounter in gratifying his fondness for reading, doubtless helped to confirm through life this early habit of silence while others were engaged in conversation. This habit did not proceed, as we shall hereafter see, from any inability to muster words, wherewith to furnish ready-made and handsome clothing for his thoughts. In short, my inquiries amidst the scenes of his childish days, have satisfied me that, while he was a bright and beautiful boy of exceedingly quick parts, of sweetly amiable tempers, and of merely cultivated habits of taciturnity, he could then, as well as in subsequent life, whenever he chose to do so, talk like a book, and let his words flow like "the running brook;" and was early remarkable for the power of saying pithy and striking, and even sharp and witty things.

It has been observed that his early passion for books met with many discouragements and obstacles to its gratification. It ought to be remarked that it had also some rather unusual stimulants, and helps to its gratification. If he lacked many of the advantages enjoyed by children at the present day, it must be confessed that he enjoyed others, of which boys in general know nothing. There are but few women, of any age, who have such a power of inspiring and fostering the love, and of communicating and fixing the rudiments, of learning, as that which was possessed by the mother of Bishop Griswold: nor are there many boys, who find such a skilful and indefatigable teacher as he early found in his uncle, "the Rev. Roger Viets."

The period, during which he continued under his mother's more special training, extended to the close of his tenth year; covering thus the most important ten years, so far as the formation of character is concerned, in the life of every man. During even this period, however, he enjoyed something of the advantages of his uncle's care.

"There was," says the auto-biography, "one circum-

stance of my life, which I would ever think and speak of with thankfulness to God. About the time of my birth, the Rev. Roger Viets, my mother's brother, returned from England in Priest's orders, and took charge of the parish in which I lived. For several years, he was an inmate in my father's family, and for most of the time, till my twentieth year, I lived with him. He was an excellent scholar, with a rare talent for communicating knowledge to others." [The eldest of the family connexions, now residing in the parish, say however that this talent exhibited itself specially in the case of those who, like his nephew, had a fondness for learning.] "From my childhood, he had a strong partiality for me, and was at great pains to instruct me in every thing, which he supposed might be useful to me through life; especially in classical knowledge. Even when laboring in the field, (for in those days, country clergymen thought it no disgrace, or departure from duty, to labor, as did St. Paul, for their own temporal support,) when laboring in the field together, as we did for hundreds of days, he would still continue his instructions." And, as the Bishop has often told his worthy companion, who now survives him in her widowhood, many are the Latin lessons, which he has studied by taking his book from his pocket, and poring over its contents, while "riding horse" for his ploughman uncle.

I have remarked that, till he was ten years old, he remained under his mother's care. Circumstances like the following, which is preserved among the family connexions in Simsbury, as an anecdote of his boyhood, may have influenced his parents to consent to a change of residence, which took place at this period.

One day, his father sent him to the field with team and harrow. Some hours afterwards, upon following him thither, he found the team resting by the fence, and young "Alec," as the lad was familiarly called, prone on the grass beneath the shade, and profoundly absorbed in his book. Of course he received a reprimand, notwithstanding the interposition of his mother's plea; "pray, let the boy read, he is so fond

of his books." "Let him read," said his father, "when he has nothing else to do: but when I send him to work, let him work."

The circumstances, which attended his change of residence, are thus given by his niece, Mrs. Bright, as received from her mother, and as confirmatory of the substance of the last extract from the auto-biography.

"His mild and amiable disposition, together with his uncommon quickness in learning, had made him from infancy a favorite with his uncle. He ever considered his nephew as a child of remarkable promise; and becoming deeply interested in the education of his favorite, he at length requested the parents to allow Alexander to come and live with him, as he would then have more time and better opportunities for directing his studies. They consented; and for a considerable period he resided in his uncle's family, and assisted him in the cultivation of his farm;" [the parish glebe.] "He spent the most of every day in the field; but, while thus employed, he was often receiving instruction from his uncle; and exceedingly small was the portion of his time allotted exclusively to study."

This last remark, it is presumed, applies only to the summer season; since, in winter, Mr. Viets, as we have seen, exchanged his agricultural occupation for that of instructor of a sort of parish school, which young Alexander doubtless attended with the other children of the neighborhood. And this school, it should be remembered, was the first that he had ever attended any where, except under the parental roof. There, indeed, the children of the family, when very young, used, with some others in the neighborhood, to be gathered and instructed by a female teacher in a sort of household-school. But, other school than this, and that, which he found in his mother's teachings, Alexander never attended till he went to live with his uncle.

While thus under the special charge of Mr. Viets, his profiting was manifest to all. His progress in the Latin and Greek languages was remarkable; while, in Mathematics he

so highly distinguished himself that there was no boy in all Simsbury, who was his superior, and but one, who was considered his equal.

Mr. Viets, as a fine scholar, had indulged his taste in collecting one of the largest and best selected libraries, then known in those parts. He was also keeper of the parish library, a collection of considerable value, which seems to have been made when the parish was first organized and endowed by the zeal and liberality of Mr. Crozier and the gentlemen of Boston and Newport. Of both these libraries, young Alexander had the unrestricted use, so long as his uncle remained in the States; and among their rich contents gratified his love of reading, whenever he had a moment's leisure from either labor or the studies of the school. The parish library still remains, though much diminished by use and losses; while that of his uncle has been scattered; the best of his books being taken with him on his removal to Nova Scotia; and the remainder sold.

What the earliest tastes of young Griswold were, so far as his love of books sought favorite indulgence, may be seen from the following; which I take, in substance, from the account of his niece; tantamount, as we have seen, to the testimony of his mother and sister.

"Works of *imagination* seem to have been his favorite reading at that age. He was extremely fond of plays, particularly those of Shakspeare. The *acting* of plays was then an occasional chosen amusement with the children of the neighborhood; and, at the early age of *seven*, Alexander performed the part of page in 'Fair Rosamond,' to the great admiration of all the spectators. When older, he still retained a fondness for these juvenile exhibitions; and, at the age of fifteen, acted the part of Zanga, in Dr. Young's Revenge. His performance was so striking as to call forth bursts of applause from his audience, which consisted of the greater part of the inhabitants of Simsbury. Many years since that time, I have heard the aged people of the neighborhood speak of that performance as surpassing any thing of the kind, which they had ever witnessed; especially in 'the

death scene,' as they called it. 'No actor in the American company,' (the name of a dramatic corps at that time performing in Hartford,) said they, 'could compare with him.'"

This, to such as have known Bishop Griswold only as a Bishop, will be a new, and doubtless an unexpected aspect of his early character, tastes and capabilities. That the boy, who afterwards grew up into the peculiarly grave, chastened and holy man of God, should have had such an early fondness for the drama, and have been able to electrify even a country audience by the force of his acting, has been even to the present writer a matter of surprise; although I have long been aware of the deep love of poetry and of the deep and true power of sentiment, which lay concealed, even till old age, among the rudiments of his rich nature, and which were kept hidden there by the restraints of high and holy principle.

Nevertheless, we shall err, if we suppose that the trait in his character, now in view, was ever allowed to exert much influence over the main course of his pursuits, or to interfere injuriously with the serious and religious purposes and convictions of his early days. For it is of this very period of his life, between seven and fifteen, that he speaks in the following interesting paragraphs of the auto-biography.

"I have had, from a child, a belief and trust in God's overruling providence, which orders every thing for the best, and makes 'all things work together for good to them that love Him.' Of this belief and trust I am far from boasting: for in truth, and with shame I acknowledge that I have, in many things erred and strayed from his righteous ways: yea; a thousand times have I wondered that blessings unnumbered should be continued to a creature so ungrateful and so unworthy. It was through His blessing that I was enabled to gain knowledge, in almost any branch which I pursued, with more than ordinary rapidity: and, while I, (vainly perhaps) felt a confidence that when, as for some years I expected, I should become a student at Yale College, none would go before me, it was He, who designed for me what I now believe to be better things."

Again: "I had an early experience of the comforts of religious hope: how well founded it is not necessary now to inquire. At the age of about ten years," (probably just before he went to live with his uncle Viets,) "I was reduced by distressing sickness to the verge of the grave, and for several hours was supposed to be dying. Never can I forget with what lively hope and joy unspeakable, amidst great bodily sufferings, I looked forward to the blessedness of the heavenly state. Should it please the Lord at the time, now near at hand, when I shall be at the point to die, to vouchsafe me the like peace and joy in believing, how could I worthily magnify his name! Had I then died, it would not probably, by any one now living, be remembered or known that such a person ever existed. So soon are we forgotten here! But 'the righteous shall be had in everlasting remembrance.' Whether it had been better for me to have died then, God only knows. He had, it seems, a work for me to do. While parental affection, with distressing anxiety, was watching for the last breath, an ulcer broke within; and from that time I gradually recovered. Several times since, has my life been very providentially preserved; and in two instances especially, seemingly almost by miracle, have I been rescued from death. A life so preserved should have been more faithfully devoted to Him who gave it."

Who can read these simple and unaffected records, (made in his latest years) of his earliest life, without feeling that, in the little boy, whose history they help to sketch, the world was then unconsciously looking upon a being who was to become, if one of its most unobtrusive, yet also one of its richest blessings; a character, which from the first, God was preparing for uncommon usefulness,—and even for uncommon honor!

His early expectation of entering Yale College was frustrated by events hereafter to be mentioned. But, in explanation of his remark; that, in that disappointment, God designed for him "better things;" I insert here a paragraph, which I find among some loose slips of paper, left in con-

nexion with the auto-biography, and evidently designed for its pages, had he lived to finish the invaluable fragment:

"Respecting my proposed passage through a College course, I was the more contented without it, from having been frequently assured by several graduates of Yale, that my attainments were superior to those of the majority, who obtain diplomas. Indeed, the deficiencies, which I could not but perceive in many of them, caused me *then* to doubt whether such public education was much to be preferred to one more private."

Had he entered that institution it is not to be supposed that he would have proceeded thence "a graduated dunce:" on the contrary, it may well be believed, that he would have fully realized the dream, which, in his fond, boyish ambition, he cherished, of finding none, "who could go before him." Still, considering the imperfect state of our institutions in that mid-revolutionary infancy of our literature and science, the doubt may perhaps be considered well founded, whether his advantages in College would have been so far superior, as some are in the habit of thinking, to those which he enjoyed under the special tutorship of his devoted and accomplished relative, and amidst the rich treasures of his choice and carefully selected library.

But, the last extract from the auto-biography is chiefly valuable for the view, which it gives of young Griswold's early religious character. It is indeed true that, when speaking of the comforts of religious hope, which he then enjoyed, he adds: "How well *founded*, it is not necessary now to inquire;" it is also possible that he intended to be understood as thereby intimating his own mature doubt whether, at that time, he had any very clear views of the ground, on which a true Christian hope must be based; and it is moreover probable that we shall, in the further progress of the memoir, see reason for believing that, at a much later period of his life, his views of what constitutes personal religion underwent, if not a radical change, at least a very important enlargement; making him in his preaching and ministerial

influence what otherwise he never could have become. Still, it cannot but be seen that, even at that early period, God was dealing with him as with "a chosen vessel unto himself," and laying the foundations of a future character of uncommon ripeness and excellence in every Christian grace.

Of the sickness, to which he alludes, and in which he tasted so early of heavenly things, I received the following account during my visit to the place of his nativity.

One summer, in harvest time, when Alexander was between ten and eleven years of age, as he was at work in harvesting a field of rye, and, boy-like, was playing with a head of the bearded grain in his mouth, one of the elder harvesters was entertaining the company with a specimen of those numberless humorous stories, with which New England laborers are so familiar, but which never sound well save from their own mouths. Its effect, as usual in such cases, was to throw them all into a roar of laughter; and Alexander, in particular, was so convulsed with the paroxysm, that he unconsciously drew into his lungs the barbed play-thing, with which his mouth was amusing itself. He was immediately seized with a violent cough, followed by all the symptoms of a rapid consumption. At last, scarcely a ray of hope for his recovery remained; and what added to the affecting character of his trial was the fact, that his mother was every hour expecting to give birth to another child, while his father was lying sick at his side, of a fever, caught by swimming his horse across the river after a freshet, and was not likely to recover. In this extremity of domestic anxiety and distress, the loved boy apparently at the very "point to die,"—his physician announced that but one thing, so far as human means were concerned, could save his life; that this one thing was an emetic; and that even this, so weak had he become, might instantly kill! His mother decided that it should be administered; and having seen the perilously kind office done, she took leave at once of both husband and son, prepared never to see either of them again in this world: for she felt that her own hour of trial was upon her, and there was no probability that either of those,

to whom she bade "farewell," would survive till the period, when, if her own life was spared, she would again be able to leave her room. Scarcely, however, had she quit the apartment of the invalids, when Alexander, suffering under the sickening effects of the emetic, and supposing that his time to die was indeed come, called earnestly for his mother again at his bed-side. She returned. Vomiting immediately ensued; and the effort which it required broke an ulcer in his lungs, the discharge of which brought up the fretting cause of all his danger. "Now, dear mother," said the fond sufferer, "I shall get well. I feel relieved" (putting his hand on his heaving bosom,) "of this dreadful distress!"

Suffice it to say: so it proved. From that hour, both Alexander and his father began to amend; and, ere morning, his new-born sister Deborah augmented still further the happiness of the once more rejoicing family. The head of rye, when thrown from his lungs, had at its lower end a silicious formation, of the size and shape of a pea; and was, with its irritating beards, at least two inches in length. His mother, for years, preserved it in a vial; and his surviving sisters in Simsbury remember well to have seen it as an object of special care, and a memento of peril providentially escaped.

Previously to this incident, he had enjoyed a remarkably vigorous and robust constitution; but, for some time after, he wore the appearance of a consumptive child. Gradually, however, the cough and all its attendant symptoms of emaciation, paleness and languor, yielded, and he eventually recovered, so far as his bodily frame in general was concerned, all the hardiness and uncommon vigor, to which it had at first been heir, and for which it continued even till death so remarkable. And yet, it is not probable that his lungs and organs of speech ever recovered their full natural tone and strength. Hence, probably, that weakness of voice, of which the Bishop in a subsequent part of his auto-biography speaks, and which others have so often remarked. Hence, possibly, the later difficulties with the organs of speech, to which he was subject. And hence, finally, it may have been, that his native passion for reading and study was the more readily

indulged by his parents, till it took the lead in shaping for him the course and destiny of his future life: for, from this time it was that, till his twentieth year, he became the special pupil as well as favorite of his uncle Viets.

At the period, of which I have now been speaking, the opening of the eleventh year of young Griswold's life, our revolutionary war had already broken out; and the day, which sealed before heaven and earth our destiny as a new and mighty nation, the 4th of July 1776, doubtless lay close beside that on which happened the harvest-incident just recorded. What a change upon every thing, save the rivers and the plains, "the everlasting hills" and the overbending skies, of this land, has been wrought by the issues of that our national birth-struggle! It was a change, which passed not only over our government and laws, our commerce and arts, our literature and science, our institutions of religion, and our state of society,—but also over man himself. Whether this great change, affecting thus deeply every thing human in the midst of us, was for the better or for the worse, is perhaps a question, the answer to which lies yet, at least in part, among the unborn secrets of the future. Looking, however, at what has already been developed, and especially at the truth, that all great events constitute an essential part of the general purposes for good of Him who is Ruler of worlds,—we can hardly doubt that what is to "work together for good" to his people, is also to work out a lofty destiny to our nation, and lasting benefits to the world. But, leaving this point to the future commentaries of time, it cannot be otherwise than interesting to us to trace the change, which the war of the revolution wrought in shaping, for us and for the Church of Christ, the life and destiny in this world of the subject of the present memoir.

Before entering, however, upon this part of our work, and to prevent interruption, after having once begun, it may be well to record here an affecting incident of a more private character, which occurred during the war, though in no way connected with its progress.

The cold winter of 1779-80 is still fresh in the memories

of many, and will never be forgotten till our history ceases to be read. At this time young Griswold was scarce fourteen years old. And yet, on the morning of what proved to be the famous "*cold Friday*" of that coldest of winters, he started from his uncle Viets' house for Hartford, with a load of wood on an ox-sled for the purpose of purchasing, as it was then customary to do in that way of barter, some little comforts for the season. Some of the survivors in the family have a tradition that this "cold Friday," occurred in the month of December, just before Christmas day; and that the object of this visit to Hartford was, the purchase of those trifling luxuries, in the simple enjoyment of which it was then customary to indulge as often as the Christmas festival returned. But, whether this tradition be correct as to the date and object of the expedition, I have not at hand the means of determining. It is enough that the winter and day of the week are ascertained.

On the morning then of the cold Friday of that coldest of winters, this lad of scarce fourteen started from the parsonage of his uncle, with a slow-moving ox-team, for the town of Hartford, lying at the distance of ten miles from his point of departure. It was extremely cold when he left home; but during the day, the cold continued to increase in intensity. The snow had fallen deep and driftingly; and as the day wore off, every thing assumed the finished aspect of profound, horrid winter. Mean while his mother, aware of his visit, was filled with distressing fears for his safety, and repeatedly through the day expressed her apprehensions that he would freeze to death on his return across the then lonely plains, which stretched for six or eight miles, with scarcely a human habitation, between the eastern base of the hills, and the approaches to Hartford. Night drew on, but without tidings of his return; and, as its cold shadows fell increasingly on the dreary wastes around, her anxiety deepened into distress: for, by this time the weather had become severe beyond any thing in the memory of the oldest inhabitants of the town. Time after time had she sent a messenger to his uncle's for tidings, beseeching him not to leave her a moment in sus-

pense in case of his safe arrival. At length, deep darkness reigned; yet he came not. Seven, eight o'clock passed; but still, no tidings from the lad. All domestic occupation now stood still, and one feeling of distressing alarm seized and painfully united the whole household of hearts. The only movement witnessed was the frequent and instinctive gliding of some one to the door, to listen in strained eagerness for the sound of some approaching footstep. For one long, long hour, however, no such sound caught the ear of the listeners. At last, nine o'clock came, and with it, his uncle; yet he came pale, and almost speechless from agitation. It was some minutes before he could summon composure enough to tell them that the team had come home, but—*without Alexander!* The feelings of the family at this announcement may be imagined, but not described. "Oh! never can I forget the horrors of that night, and the agony of his mother!" were the words of his still surviving sister, by whom the substance of this account was given; "And never, even after the lapse of so many years, have I heard any member of the family speak without tears of the events, with which that night was filled;" is the remark of his neice, through whom the account was communicated.

One moment was given to agony. The next was filled with action. His father and uncle instantly set out in search of him, determined, in their anxiety for the loved and (too likely) lost-one, to brave the fiercest terrors that could rage round the dark, cold heart of even *such* a winter's night. As they issued forth through the neighborhood, sounding their alarm as they went, between forty and fifty stout hearts like theirs, of men and boys, answered the call by joining in their search. Many of them carried lanterns, and all wore watchful eyes. As the snow was deep and much drifted, the fear was that he had missed the track amidst the darkness, and perhaps lay benumbed at a distance from the road. In all directions, therefore, they scoured the plain in their toilful and distressing search; but, of its object they could neither see nor hear a sign or a sound. As they approached Hartford, they inquired at every house, but still without any

tidings from him whom they sought. At length, however, at a tavern about a mile from town, they learned that, just before dark, he had stopped there to warm, and had complained of suffering extremely from the cold.

Their worst forebodings seemed now confirmed; and they returned across the plain, renewing their search with a feeling of almost certainty that he must have perished. "On they fared" over the dark and dreary tract, with a search, like the former, utterly fruitless: till, at length, one of the party recollected a small house, which stood at some distance from the road, towards the northwestern edge of the plain, or that nearest home, and which, in their downward progress, they had forgotten to visit. Thither they instantly repaired, and there, to their joy, they found him, still living! He had arrived at about eight in the evening; but so penetrated with the cold, that, upon approaching the fire, he fell senseless to the floor; and, for some time, the only occupants of the house, a very old man and his wife, supposed him *dead*. After a while, however, by the use of such means as were at their command, and of such skill as they possessed, they succeeded in restoring him to consciousness. But it was impossible for him to proceed any farther that night; and as the aged people had no one, by whom they could send tidings to his friends, they with their now recovered guest, had retired to bed, and were quietly sleeping, when the party in search of him arrived. For a long time, however, he suffered the effects of the severity of that dreadful night; and "the cold Friday" lived vividly in his remembrance till his dying day.

This, doubtless, is one of the two special instances, which the Bishop mentions, of his having been, as if by almost a miracle, rescued from death! With the other we shall meet as we pass on through his coming history.

From this incident in 1779-80 let us now return to the period of the breaking out of the war, and trace, as far as we may, the influence of that event over the life and fortunes of young Griswold. The time has come, when we may speak calmly, and without fear of reproach, of those, who, in that day of various trial, stood aloof from the conflict, and com-

posedly met the bitter, burning scorn of the mass, whose feelings, glowing like a furnace amidst the intense heat of the struggle, could not brook the presence of men without sympathy in the ardors of their enthusiasm. Though some, who then wore the stigma of *Toryism*, doubtless deserved the severities meted out to them, yet many, who bore the mark, were men of lofty principle and acted in obedience to the high behests of an incorruptibly religious conscience. Whether they were right or wrong in the view, which they took of the principle involved in the doctrine of revolution, is not here the question. They *believed* they were right; and in obedience to their belief, multitudes of them chose neutrality with persecution, in preference to a violation of an honest conscience with the popularity which such a sacrifice might have won them. That was, on all sides, a day of stern principle to an extent, which we of the present age are scarce capable of appreciating; and the remark was quite as true of the suffering men here designated as of those, by whom their sufferings were inflicted. That they suffered in the stand, which they took, was perhaps unavoidable. Even the noble spirit, which fired the breasts of our revolutionary fathers, it may be, could not be expected to do full justice to those, whose attitude was aloof from the stern strife of the day. And yet, it had been a sweeter thought in after times, had they allowed such to stand unmolested so far as they stood not in the act of resistance to the general movement. To the Episcopalians of that time, and especially to most of their *clergy*, the foregoing remarks have an application, the truth and value of which it were high injustice to deny them.

Among such were Roger Viets and the father of Bishop Griswold; who, through the seven years of our labor for Independence, planted themselves on the ground of what they believed to be duty to God and their king, and stood out in strict, though not unsuffering neutrality, till the return of peace. Of the position occupied by them and by others like them, the auto-biography takes the following notice.

"At that time, the Episcopal clergy of Connecticut," (and it might have been added, of other parts of the country,)

"received their pecuniary support chiefly from the Society in England for the propagation of the Gospel in foreign parts. From this consideration, but especially from that higher one, involved in their oath to the British Government, they had very conscientious scruples, how soon and how far they might lawfully, or according to the doctrines of Christ, unite in the struggle of the States for Independence. Most of them endeavored to remain neutral; resolved to take no active part in the contest, and so, to await the event. This, of course, caused them to be suspected of favoring the English, and of being unfriendly to the cause of liberty. They were closely watched, and some of them suffered what they considered as persecution."

As an instance of the manner, in which not only the clergy, but others of the Church were thus "*watched*," I may here insert the account given me, on my visit to Simsbury, of the proceedings against Bishop Griswold's father.

For a time, this worthy man was arraigned almost daily before the Committee of Vigilance, and straightly questioned as to the most common actions of his life. But such was his great and exemplary prudence that nothing was ever found against him. The committee therefore contented themselves with forbidding him to go beyond the limits of his own farm. This, however, as his farm was something of a little territory, and gave him space for exercise; but particularly, as he was proverbially a home-keeping man, and seldom left his farm, save of a Sunday for Church, was practically no great hardship. Indeed, leaving the principle, involved, out of view, it was no hardship at all, except that, for a season, it abridged his religious privileges.

Mr. Viets, however, being a public man, and more closely associated, in public opinion, with the interests of the royal cause, was not only more closely watched, but also more rigorously treated. Of his case, the auto-biography thus speaks.

"My uncle was naturally of a very kind and charitable disposition; and to the suffering was ever ready to extend relief. It happened that, at midnight, (in what year of the

war, I forget,) some men, who, as it *afterwards* appeared, were endeavoring to elude pursuit, called at his house and asked for charitable aid. Lodging, he dared not give them. Food he could not refuse. Of this charitable deed, some circumstances led the authorities into a suspicion; and being accused of it, he would not deny what he had done, though no sufficient evidence of the fact appeared, or could be brought against him. For that act of benevolence, which, as he believed, the law of God required, he was condemned to be imprisoned, and was many months confined in jail at Hartford.

"In what cases it is justifiable for the people, who live under a lawful government, to rise, contrary to law, in opposition to the tyrannical, or oppressive conduct of rulers; this is often a very difficult question, and one, for the decision of which no general rule can be given. It is not strange that men should disagree in their judgment, and in their conduct, respecting a point so debatable. Such is the fault of our common nature, that, in such case, they are more likely to be influenced by self-interest, or self-will, than by principles of right and of religion, or by the love of the public good."

The first trace of the influence of the war over, the events in the life of young Griswold, appears in the following paragraph of the auto-biography.

"Though it was my expectation in childhood and youth, to go through a regular course of collegiate studies, yet such was the pressure of the times, and so much was my father, with his large family of eight children, straightened by the taxes and *fines* imposed on him, that it was by my uncle thought best that I should be prepared for the Senior class, and so, merely to obtain a degree, spend but one year in College. Even this purpose however was, by subsequent events, frustrated."

What these subsequent events were we shall soon see, and how they still further influenced the events of his life. The termination of the war was at hand; and the great question was to be decided; what would become of those clergy of

the English Church, who had not favored the revolution, and whose principles and tastes were not such as to relish its result. The decision of this question bore directly on the case of Mr. Viets; and the step, by which he decided it, led to the early marriage and almost to the self-expatriation of his nephew, from the land of his birth.

"After the conclusion of the peace," (continues the autobiography,) "when the British Government had acknowledged the Independence of these United States, the salaries, which our clergy had received from England, were discontinued; and as they had depended chiefly on that missionary aid for the support of their families, they were now suddenly left almost destitute. Their parishioners, indeed, soon began to make provision for their relief; but it was not adequate to the sustaining of even their accustomed humble style of living. Under these circumstances, in compassion of their wants, and in consideration of their fidelity, the Propagation Society offered to continue, and even to increase their stipends on condition of their removing into the British dominions, where parishes were assigned them. My uncle, after several months of deliberation, consented, as did several others, to make the change. His great partiality for me made him very unwilling to leave me behind; and he accordingly urged me much, and most kindly, to accompany him. Such a change on my part, requiring me to leave my native land for a foreign province, and to abandon the pleasant and fertile valleys of Connecticut for a new settlement in so cold and unpromising a country as Nova Scotia, was, to me, disagreeable, and seemed also unwise. Still, such was my great regard for my uncle, that I finally consented to accompany him, and to share his fortunes, as I had shared his favor. But, here a difficulty arose. I was, even at that early age, engaged in affection to the daughter of one of my neighbors, whose name was Elizabeth Mitchelson. Separation was to us both a painful thought. Yet we were too young to be married: as I was but little past nineteen, and she more than two years younger than myself. Nevertheless, it was finally agreed that I should wholly relinquish my

purpose of entering College, that we should be married, and that both should accompany my uncle's family to Digby, the place of his expected settlement in Nova Scotia. Our marriage accordingly took place the latter part of the year 1785."

Well might he say in subsequent life; "In a remarkable manner has an unseen hand frustrated my own plans and designs." This very marriage, which was intended to insure, proved the occasion of preventing his contemplated removal from the States. His account continues:

"In 1786, my uncle visited and passed the summer in his new parish; returning in the autumn to Connecticut. While he was absent, I lived in his family and had charge of his temporal affairs. The next year, he removed to Nova Scotia with his family, and one of my sisters, then quite young, accompanied them. But, in the mean time, my wife's parents had made inquiries respecting Digby and its climate; the result of which was such unfavourable views of the country that they were unwilling their daughter should go thither. Their opposition was so serious that I finally yielded to their feelings and remained behind.

"Thus, a second time, was frustrated my plan of life. My early marriage, however imprudent in itself it may seem, was undoubtedly, in the hand of Providence, the occasion of preventing my settlement in a foreign and unpleasant land. What, in the event of my purposed removal, would have been my life and fortune, and whether I should have been more or less useful in the world, God only knows. I view the circumstance just recorded as a happy event, and desire to be duly thankful that my removal was prevented.

"In justice to my uncle's memory, I may here speak of his deep obligation, (often and feelingly expressed,) to the kind hospitality of Dr. (afterwards Bishop) Parker, of Trinity Church, Boston, and his amiable lady, as he several times passed through that city in going to Digby and returning. In 1789, I accompanied my uncle as far as Boston on his third passage to Digby. We spent one Sunday in Boston. In the morning, we attended Christ Church, where the Rev.

Tillotson Bronson was then officiating instead, (if I mistake not,) of the Rev. Mr. Montague, who was absent on a visit to England. We dined at Dr. Parker's, where I was first introduced to him and Mrs. Parker, a very beautiful lady. In the afternoon we were at Trinity Church, and heard the Doctor preach."

In the incidents, which have just been narrated, terminated the more immediate influence of the war upon the events of Mr. Griswold's life. That influence resulted in defeating his plan in favor of the customary residence in College, and in precipitating him into an early marriage, which, however much he might then have desired to postpone it, proved as happy for himself as it did auspicious to our Church.

The period of youth, now closed, was to him one of severe discipline amidst rugged toils both of body and of mind; and, what is perhaps of more importance, this discipline came amidst the daily influences of stern virtue and lofty principle in others, put continually to the proof under the pressure and the scrutiny of one of the most thoroughly energizing conflicts, that have ever acted on the characters of either individuals or communities. Trained in such a school, his whole constitution both of body and of mind, became remarkably hardy, inured to labor and to suffering, and capable of any effort and of any endurance, to which, in the vicissitudes of coming life, he might be called; while, at the same time, his character became a rare combination of incorruptible honesty, inflexible integrity and immovable firmness, with the most unaffected modesty, the most inartificial simplicity, and the most unblemished purity. Some, indeed, have supposed that there was in his nature a yielding amiableness incompatible with firmness and decision. But such did not know him. He was, it is true, most amiable in his disposition, and, within certain limits, and on questions of mere expediency or personal convenience, yielding perhaps even to a fault. But, on questions of principle, conscience, duty, no man was ever more decided or more firm than he. On any such question, whoever attempted to influence, to move, to change him, found in him a Dentatus, with his back

against the rock of his own convictions, incapable of retreat, and ready to sell his life dearly in defence of truth and right.

Of his attainments in knowledge during the first nineteen years of his life, it is difficult to speak with precision. Those years, as we have seen, were not spent, like the corresponding years of many others, in the public walks of learning, in the contests of the schools, and in association with living men famous in the world of letters; scenes, where genius, scholarship and taste win their triumphs, wreath themselves in the laurels of fame, and gain for their academic escutcheons an early emblazonry. On the contrary, they were years spent in most simple retirement, in laborious occupation, and in little more than midnight devotions at the shrine of knowledge; in measuring himself, intellectually, with himself alone; or, in making a ploughman's field the only palæstra of his scholarship, and the ploughman himself his sole intellectual wrestler. And yet, we cannot but think highly of his attainments even at that period, if we reflect, that, while laboring in agricultural pursuits with others of his age and family, and for as many hours as they, he had, at the time of his unexpectedly early marriage, qualified himself for entering the Senior class of Yale College, and, in addition to all this, read almost every volume in the valuable library of his uncle Viets! What results in scholarship would not such a mind, with such indomitable habits of industry, have achieved, had his whole time been devoted to the gratification of his one insatiable desire!

I have somewhere read the remark that there was seldom, if ever, a great man, who did not attempt, at some period or other of his life, to write *poetry*. The attempt does not, indeed, prove greatness; nor does greatness always insure success in the attempt. Still, the remark is probably in a good measure conformable to fact. Mr. Griswold, at the age, of which I have been speaking, was not great because he attempted to write poetry; nor were his attempts at this species of composition the best proofs of his power. And yet, like most other minds, capable of entering into the true spirit of poetry, he was in youth fond of amusing himself in this way.

He had an early and ready wit, which he used frequently to express in poetry of a playfully satiric cast;—and many, of both sexes, were the companions of his boyhood, who felt the power of his humorous pen; though I believe he never either made an enemy, or lost a friend by the exercise of that power. All his early poetical compositions have long since been destroyed, or preserved in those memories only, from which he could not erase them. Even to old age, however, his talent for poetical satire was never lost, albeit he never gave it exercise, save in an occasional *impromptu*, uttered in his most withdrawn moments, when there was but one trusty ear on earth to listen. In poetry, his *pen* seems never to have been used after his entrance into the ministry, except in short, serious strains, chiefly lyrical, or devotional. Of these, but few specimens have been preserved; exhibiting, however, a tenderness of sentiment, a liveliness of fancy, and a fervor of holiness, which irresistibly excite the wish, that he had attempted, as I think he was unquestionably able, to contribute somewhat to our present store of those songs for the Sanctuary, which never die.

Of his religious character, at this period, it will not be necessary to speak at large. It will be sufficient to say, that, in its elements, it was distinctly formed and deeply fixed; and that, although it waited those fuller developments, which it was to receive from God's special dealings with him, yet there could be no mistaking the main direction, which it had assumed. His bias towards the ministry was early; all his studies, as he advanced in life, were more and more exclusively drawn that way; and although, as we shall see, there was a period during which all immediate views to the ministry were abandoned, yet even then his reading was such as to increase his stock of qualifications for the sacred office. It is the less necessary to dwell here on the peculiarities of his religious character, inasmuch as these will be constantly presenting themselves in the course of the memoir, and will appear as a continually unfolding point to the eye of careful attention.

Hitherto, we have seen him only as an object of peculiarly

tender affection, ever watchful care, and well applied private instruction, from the natural friends and guardians of his youth, especially from his kind and devoted uncle. Hereafter, we are to see him cast alone, as it were, on the world, with naught but Providence for his guide, and his own energies as his stimulus; left, at a very early age, in the care of a growing family,—to buffet the stormy waves of life, and to struggle, both for subsistence and for usefulness, against difficulties such as rarely beset youthful enterprise. Many, and disastrous, no doubt, were the changes wrought in the temporal fortunes and destinies of those, who were just stepping upon the stage of action, as the war of our revolution closed. Few, it is believed, were better fitted, whether by native constitution, or by early discipline, to meet those changes manfully, and to struggle through them safely, than the subject of the present narrative.

FROM THE BISHOP'S MARRIAGE TO HIS ORDINATION AS PRESBYTER.

Of this portion of Mr. Griswold's life, I have been able to obtain few notices, other than those, which he has himself left in the auto-biography. These, therefore, with such facts, or reflections, as they may suggest, and the very scanty additional gleanings, which I have made in walking over the field of effort, which he then tilled and harvested and left,—are all that will detain us from the later and more public scenes, in which he appeared and acted. His account of this period thus opens:

"After my uncle's final removal in 1787, I was for some time, undecided what course to follow. Some years previous, I had considered myself as designed for the Christian ministry. But, now, having no longer his aid and his library, I relinquished, for several years, the thought of applying for holy orders; and for some time deliberated with myself, and consulted with my friends, on the question; what course of life I should pursue. They recommended the study of the law. I remember, that, when a lad, my companions used familiarly to call me, '*the lawyer;*' from a habit, which I then had, of arguing and disputing on various questions and subjects. With the recommendation of my friends, therefore, I so far complied as to read law, some part of my time, for two or three years; not, however, with the design of applying for admission to the bar; but partly from a liking to the study, and chiefly with a view of qualifying myself for any business of a public nature, to which I might, not improbably, be called. To such, indeed, I soon began to be called; and even had some flattering prospects of rising in public estimation."

One of the circumstances, I was told, which influenced his mind at this time, grew out of a law-suit, in which the

Griswold family happened then to be engaged with some other party. The lawyer employed by the family was, Mr. Gideon Granger, at that time residing in the neighboring town of Suffield, and very eminent in his profession; but afterwards of Canandaigua in the State of New York, and Post Master General of the United States. With this distinguished gentleman the law-suit in question brought Mr. Griswold into intimate acquaintance; the result of which was that he conceived a very exalted opinion of him and even a warm regard for him. This opinion and regard were reciprocated. In the management and progress of the suit, that brought them together, an opening *towards* the legal profession, under very favorable auspices, seemed to present itself; and it had much influence with the family, in the advice, which they gave, and doubtless with Mr. Griswold himself in the studies, on which he now entered.

Meanwhile, some of the former pupils of his uncle Viets, among whom Mr. Griswold was one, instituted a kind of debating club, which used to meet in the evening, and mostly at his own house. This club, or society, became a place of practical exercise to several young men, who were looking towards the bar;—and here, reading law in the mean time, Mr. Griswold acquired no little legal knowledge and skill, and even saw fairly opened before him, had he chosen to pursue it, the road to legal distinction. Distinguished in the law, in the highest and best sense, he undoubtedly might have become: for few minds have powers, better adapted whether to the study of legal science, or to the practice of the legal art, than his own. The chief, indeed the only peculiarities, which kept him so long from popular notice and from immediate influence in the Church, (his native modesty and his acquired taciturnity,) would at least have so far yielded, under the keener excitements, the closer attrition, and the greater freedom of the courts, as to have left no barriers in his way to any legal eminence, on which he might have fixed his eye; while his ready wit, his playful fancy, his power at pungent satire and rebuke, his uncommonly quick and keen perceptions, and his unquestiona-

bly profound and accurate judgment, (qualities, several of which, as a minister of Christ, he kept so effectually under the stern and holy restraints of a religious conscience, that but few were even aware of their existence in his character,) would naturally have come out into distinct and full activity, and insured success to his highest aspirations. But, God designed better things than these for his Church; and we may add, even higher things than these for his servant.

Mr. Griswold's study of the law, as we have seen, was not, from the first, intended as a preparation for its actual practice; and though he unexpectedly found the way to that practice opening very invitingly before him and soliciting his entrance, yet his mind had other things in view, and for a season he remained undecided in what pursuit he should permanently engage. He had admirable talents for business, and habits, which fitted him admirably for the acquisition of extensive wealth: and to this his thoughts seem at first to have turned, not from any inordinate love of money, but from a high and honorable desire for usefulness.

"Observing," he says, "with what eagerness almost all were in pursuit of wealth, how much influence the rich had in society, and indeed how much, if rightly used, riches might add to the comfort and happiness of life, and to the means of doing good, I had some serious thoughts of devoting my efforts to the acquisition of wealth; not doubting that, with my habits of economy and patient industry, I should probably succeed. These thoughts, however, held my mind but for a short period. For I had, even thus early, conceived an indifference to wealth beyond what either religion, or true philosophy requires. Wealth is certainly a great blessing, in so far as it gives us the means of doing much good both for ourselves and for others. To despise it, is to despise, or be indifferent to, the good which it might be the means of doing. A Christian is in duty bound to be industrious, and frugal; and should endeavor to acquire more than he needs, if for no other purpose, 'that he may have to give to him that needeth.'

"The cultivation of literature was, in truth, what I most

desired. But, to the indulgence of this early and strong passion of my mind, the wants of an increasing family, for the time, presented an insurmountable obstacle, and constrained me, for a few years, to devote a large part of my time to the cultivation of a small farm, which then and for many years afterwards belonged to me.

"During these years of indicision, however, reading was not neglected; nor was I uninterested, or wholly unoccupied, in the affairs of religion and the Church. I became a communicant at the age of twenty, and was confirmed, with many others, on occasion of Bishop Seabury's first visit to our parish. In the affairs of this parish, I was much consulted, and not a little engaged. My knowledge of music, and practice of Psalmody, as there were then very few organs in the country, made me of use both in teaching and in leading the choir. When the parish was vacant, and when its minister was absent, I assisted in the other services, and finally, being urged to speak on other occasions, my friends began to think that the weakness of my voice was not a good reason for relinquishing my early purpose of taking orders."

Before noticing the influence of this suggestion on his mind and course of life, I must recall for observation his passing remark, that, during his years of indicision on the great question before him, "reading was not neglected." His brief sketch of this period gives us but a faint idea of either the difficulties, with which he was obliged to contend, or the spirit, in which he met and mastered them. His reading at this period, had an undoubted reference to the Church and the ministry, although he had not yet determined to devote himself to the service of the former in the work of the latter. But what this reading cost him, few have ever known. "The events of his life," says his son-in-law, Dr. Tyng, "had been a discipline in very narrow circumstances, and the influence of this, he carried through the whole of his succeeding years. His early marriage and his condition as a working farmer, rendered his education a series of difficul-

ties. He has told us that when he was attempting to prepare himself for the ministry, he was obliged to labor all the day on his farm; and, not being able to afford himself adequate lights, he was in the habit of stretching himself on the hearth, with his books before him, and by the light of pine knots, as they blazed in the chimney corner, pursuing his studies for hours after his wife and children were asleep!"

Where can a more remarkable instance of self-devotion and unconquerable perseverance in the pursuit of knowledge be found? Nor must it be supposed that his reading was without aim or order, gathering together a literary chaos,—"rudis, indigestaque moles;" the food of an indiscriminate appetite, that devoured every thing with equal greediness, and digested nothing for the nourishment of mental life and health. He knew what he read, and why he read it, and what was the best way to make his reading useful. To a naturally ready and retentive memory, which seldom lost what it really grasped, he added, as his indices and common-places shew, those customary aids, which enabled him to arrange his best stores into such order, as to have them always at command. From Drexelius, he early adopted the following "directions for noting" as he read. "1. Begin the work early in life. 2. Do it continually. Read no book, *quin excerpas*, without making extracts. 3. Often read over what you have written. 4. Always keep in view the end of your own studies."

As to the *utility* of such a system, he extracted from the same author the following remarks:

1. "Pliny Secundus, while his nephew was walking out to take the air, used this memorable expression; '*Poteras has horas non perdere. O temporis parsimoniam, quam ignota es et rara! Omnium rerum jactura reparabilis, preterquam temporis.*' 'Thou mayest save these hours from waste. O parsimony of time! how unknown and rare art thou! The loss of all things is reparable save that of Time!" Drexelius insists that nothing great ever was, or ever will be done without industrious notation. He would not part with his

own notes for any thing short of heaven itself. When a subject was proposed, he could tell all the authors, who had written upon it.

2. "A man may subsist on his own stock, in case of sickness, or any hindrance, as when he *must* write, and *cannot* read.

3. "There is but little difficulty in building when all the materials are at hand.

4. "Take what you want from the book which you read, and you never need open it again. Your own papers are the best library.

5. "No index to an author is so good as your own, taken on reading the context.

6. "There is no more benefit in *reading*, than there is in *eating*, too much. We derive good from that only which is *digested*."

Among other notes as to the best method of reading, which Drexelius recommends, he made the following.

"We ought to read, 1. Every author, who is best in his kind; 2. Such as best suit with our own genius; and 3. the ancients generally in preference to the moderns.

"'Ordo anima memoriæ.' Order is the soul of memory."

Adopting such rules for reading, as he evidently did, early in life, and with such a natural memory as that, which he possessed, he could not but have a well-regulated, as well as a richly stored mind; and we are prepared for the statement, which Dr. Tyng adds to that already given from his pen.

"His early ardor for information followed him to the very close of life. He was always a hard student, and one of the most perfect and varied scholars, with whom I have ever been acquainted. His peculiar diffidence and silence rendered it difficult to draw from him his stores of learning; but I could never consult him on any question, in any branch of study, without finding him perfectly acquainted with it. In languages and in history, as well as in the abstract sciences and in theology, he was fully prepared for every occasion."

What the Bishop says, in the extract last made from the

auto-biography, on the subject of his becoming a communicant at the age of twenty, and of his being confirmed during the first visit of Bishop Seabury to the parish in Simsbury, is indeed a brief account of those important events of his life; and it would have added greatly to the interest of this part of the memoir, if he had been much more full in his narration of those events. But, it must be remembered that, if we except the precious tokens and foretastes, which were sent him from heaven during his dangerous illness at ten years of age, there was evidently nothing remarkable in the early developments of his religious character. Its foundations were laid; its principles were fixed; its elements were gathered; and foretokenings of its future growth and ripeness shewed themselves. But, at the age, of which I am now speaking, there was nothing of a very special, or strongly marked character in either his feelings themselves, or the events of his life as influenced by them. It should also be remembered, that, at the age, when he wrote his auto-biography, as well as throughout his life, Bishop Griswold was not accustomed to speak largely of himself; and that, when he did make himself the subject of either conversation or writing, there was ever the deepest humility in his tone of remark, a disposition to place himself among the lowly, rather than to urge himself up to notoriety among the great, of this world. His *habit* was to leave his character to be judged by his actions; and his tree to be known by its fruits.

To return now to the question, which had begun again to occupy his thoughts, and to be urged again on his consideration by his friends, whether he should at length decide upon entering the ministry? he says:

"To this I was much urged, especially by the Rev. Mr. Todd, who had succeeded my uncle in the Simsbury parish. By very serious conversations, he at length convinced me that the clerical profession was that, which the leadings of God's Providence evidently held forth to my view; assuring me, at the same time, that, in this profession, there could be no doubt of my success.

"Some years previous, as is known, I had considered my-

self as designed for the Christian ministry. My advantages, as preparatory to the work, were even then considerable. From being so much with an Episcopal clergyman; travelling with my uncle in his visits to his clerical brethren, to whom he ever had a pleasure in introducing me; and favored with his library, which for a private one in those times was thought to be very large, and *almost the whole of which I read*;* I had become early and well acquainted with Church affairs, especially with the Churches and clergy then existing in Connecticut. As this knowledge commenced in childhood, at my present age, seventy-four, I might perhaps truly say that no one, now living, has been longer or better acquainted with the Protestant Episcopal Church in New England" (might he not have added, in the United States?) "than I."

"The weakness of my voice had indeed led me early to suppose that I could never, as a public speaker, be of much use in the Church: yet I had hoped that, through divine grace, I might, in the other exercises of the ministry, be the instrument of some good. I used to think, too, that the ministerial profession would be the means of keeping me steadfast in the Christian faith: and with shame I must now add, that the thought of its giving me more leisure for indulging my ardent love of reading had, at that time, too much influence on my mind. Reading, for the pleasure of reading, with no particular view to qualification for the better performance of the duties of our profession is, to say the least, quite as inconsistent with the clerical office as laboring with our hands for the bread of life. By the latter, as was the case with St. Paul, we help to support ourselves and others; and, (what is too little considered) render ourselves

* The words here italicised, are in the auto-biography erased, evidently at the suggestion of an afterthought started by the Bishop's modesty. But they are distinctly traceable under the erasure; and I have ventured to move the line, with which he erased them, a little lower down, as, on the whole, its more proper place; as no longer capable there of inflicting pain on his modest feelings; and as doing him a piece of posthumous justice, which, while living, he seemed so unambitious of doing to himself.

less burthensome to those among whom we minister. This is worthy of special consideration in New England, where the division of Christians into so many sects, societies and denominations, renders the support of a minister for each a heavy burthen upon the people.

"We know well, that, as St. Paul says, 'The Lord has ordained that they who preach the Gospel should live of the Gospel;' and many Christians, no doubt, neglect their duty, by giving so little for its support. Moreover, we dare not say, it is God's will that there should be such divisions among Christians as to compel us thus to 'heap to ourselves teachers.' Nevertheless, it is remarkable that St. Paul, immediately after the words just cited from 1 Cor. ix. shews that, for himself, he had not claimed a maintenance from the people; and he speaks of it as what, in his exercise of the ministry, was most deserving of reward, or praise, that, when he preached the Gospel, he had made it without charge to his hearers. To the elders of Ephesus, he declares, Acts xx. 'Ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that, so laboring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said; It is more blessed to give than to receive.' Whether I am right or wrong, I have ever admired this trait in St. Paul's character; and ever since I have been a minister of Christ, have thought it my duty, in some degree, to follow his example. This, I have so far done, that, while I have thankfully received what has been freely given, as he also did, I have never complained that it was too little. Though insufficient for my support, I have preferred laboring with my own hands, and other means of living, rather than that any thing should be added to the people's burthen. How much a more general conformity to the Apostle's views and practice, and a less practical conformity to the fashions of the world, by the ministers of Christ, would tend to the increase of true religion, they have different opinions. But, to return from this digression;—

"At the time, when Mr. Todd urged my entrance into the

ministry, I had begun to have pleasing expectations of what is called rising in the world; and my hopes of temporal honors began to occupy my thoughts to such a degree that, with shame I must confess, the relinquishment of them required a painful struggle. But, the Lord was pleased in his own good time to bring me to a better mind; and I yielded with diffidence and fear to what was by many believed to be my duty."

Coming from such a man, these last sentences evidently imbody the substance of what might have been a rich chapter in the book of true Christian experience. But, unfortunately for us, the details of that chapter have been left unwritten; and the only hand, that could have given them with truth, is now cold and still. Into the depths of that struggle with natural ambition, we may never look. Into the wrestlings of the divine Spirit with that ardent lover of learning and of literary fame, we may never penetrate. Into all the feelings, which accompanied the bowing of that diffident and trembling heart before the high behests of duty, we may never enter. What knowledge of the weakness of nature, and of the strength of sin, of the power of grace, and of the blessedness of giving up all for Christ, was then and there acquired, we may never know. Over all these things has been left a veil, through which we may, indeed, see something of the attitude and action of the man, and of that divine agent who was dealing with him, but which doubtless covers much that other autobiographers would have revealed, and much that their readers would have been glad to learn.

"This," the manuscript proceeds, referring to the conflict just mentioned, and to its result in following the call of duty; "This was in the spring of 1794: and I was advised, with no other preparation than I then had, to offer myself to the Convention as a candidate for orders. This Convention met early in June. I was received, and soon after commenced officiating in a small parish about twelve miles distant from my residence.

"Our present mode of receiving candidates had not then been adopted. In Connecticut, as soon as they were re-

ceived, they were permitted to deliver their own compositions: a permission, which was thought to be necessary in order to their obtaining parishes; for candidates were not then ordained Deacons, till after they had been called to some particular charge, or cure. The first morning of my officiating as candidate, I read a *printed* sermon: but ever after that, I preached my own."

From this record, it appears that, at that time, a candidate for orders held a position similar to that of an ordained Deacon at the present day. He was, in fact, a *licensed*, though *unordained* preacher; and as such could receive, what candidates now can not, an official call, or election, to be the stated minister of a parish. It followed, as a matter of course, not only that he must be allowed to deliver his own sermons, but also that he must have, on presenting himself for admission as candidate, qualifications, literary, scientific and *theological*, as well as moral and religious, correspondent with those now required in persons who are to be ordained Deacons. The *Candidate* of that day was practically the *Deacon* of the present; and our system, on *this* point, was a virtual blending, at least in Connecticut, of the *Congregational* with the *Episcopal;* the candidate of the latter being equivalent to the licensed preacher of the former. I make these remarks not only to shew what must have been the amount of Mr. Griswold's reading, literary, scientific and *theological*, at the time of his admission as a candidate for orders; but also to bring into prominence a feature in our early system, which must be kept in memory, if we would do justice to some candidates for orders in our Church, in various parts of New England, and at a much later day, than that, of which I have been speaking. The habit of regarding candidates for orders as a sort of *licensed* preachers continued, in *practice*, to influence our parishes, especially in the interior of New England, long after the change, which was subsequently introduced into our *theory* on this point, by the inception and growth of our present code of canon law. Even down to the time when Dr. Strong, the present Rector of St. James's, Greenfield, and Dr. Henshaw, the present Bishop of Rhode

Island, were admitted candidates for orders, the influence of the old system was still alive. The scarcity of clergymen brought *candidates* into early notice and requisition as lay-readers; these lay-readers were still sought with a view to settlement as future ordained ministers;—and it often happened that parishes were unwilling to receive them, as lay-readers, unless they would consent to preach their own sermons. Their object being to make choice of a man to be "set over them in the Lord," they wished to test not only his ability to *read* the sermons of others, but also his ability to *write* sermons for himself. Traces of this feeling, kept alive by this cause, are discoverable even so late as the time, when Mr. Ducachet, the present Rector of St. Stephen's, Philadelphia, was admitted a candidate for orders in the Eastern Diocese. Occasional instances, (which were then censured as a violation of the canon,) of candidates reading their own sermons when officiating as admitted lay-readers, arose, I am satisfied, not from a censurable vanity in the display of their own powers, but from the strength of that urgency, with which they still found themselves pressed to furnish satisfactory proof to the parishes, in which they were officiating, that, so far as learning and talents were concerned, they might be advantageously engaged with a view to permanent settlement. The circumstances thus detailed, shew how long the *lex non scripta* will live, with its causes, in *practice*, even after it has been repealed by the *lex scripta* in *theory;* how long *custom* may survive under the *written law*, by which it is sought to be abrogated; how slow must ordinarily be the process of urging, up the stream of population to its sources in the country, those radical changes in the customs and institutions of a people, which are so easily conceived and placed on record, and which, with comparative ease, may be reduced to practice in cities and larger towns; and therefore, how much patience, and candor and consideration may be required in pressing such changes into universal observance, and in judging of the motives and actions of those, against whose habits and apparent present interests these changes are pressed.

After recording his admission as a candidate for orders, and his first engagement in what were in fact the duties of his early ministry, the Bishop in his auto-biography thus proceeds:

"In the course of a very few months, I was invited to officiate in three different stations. The first was in the county of Litchfield, embracing the care of three parishes, in the three towns of Plymouth, Harwinton and Litchfield;" (that part of the town now called Northfield;) "the second was in the county of New Haven, and town of Waterbury: and the third was in the county of Fairfield, and town of Reading. After officiating a few Sundays at each of these stations, I was invited by the three parishes, severally, to become their minister; and, as I was told, the invitation was, in each case, unanimous, there being not a dissenting voice in any one of them. This, at the time, seemed to me wonderful; and perhaps some even now will consider it scarce credible. But, it should be remembered that clergy of our communion were then scarce, and the people consequently glad to obtain almost any decent minister of Christ to labor among them.

"Waterbury was at that time one of the best parishes in the State. The people there were very urgent that I should accept their call, and promised that they would, in case of my acceptance, immediately commence the building of a new church. Their pecuniary offer, too, was the best; and, had I accepted it, I should probably, if living, have remained there to this time.

"Reading also was deemed, by all my friends, preferable to the station in Litchfield county; and yet, I accepted this last, partly because it was nearer the place, where my family still resided, and where I had some property, which required my care; and partly because I could, with greater propriety, resign that station, should circumstances ever render my removal expedient. The three parishes, embraced within this station, formed nearly an equilateral triangle; each being about eight miles distant from the others. The country between them was very hilly; and the roads, especially in the

winter and spring, very bad. The duties, too, were very laborious. Visiting the people, attending funerals, and preaching lectures," (by which was understood in the country, preaching sermons on week-days in private houses,) "besides my Sunday services, kept me a very considerable part of my time on horseback. Carriages, in that region were then scarce thought of; and even the small wagon, since so common in New England, had not then come into use."

Such was the field, selected by Mr. Griswold as the place of his first settlement in the work of the ministry; and such were the reasons why he chose it in preference to others, in all respects more inviting, so far as his worldly prospects were concerned. His case could not be said to be exactly parallel with that of an English clergyman, who, in choosing between two livings, offered him by his patron, took his servant's advice and selected that, in which "there was least money and most *devil*;" for the Bishop subsequently testifies that the people of these parishes "were mostly religious and all comparatively free from vice:" and yet, in the choice, which he was called to make, he decided differently from what some would probably have done, by selecting that, in which there was least money and most *labor*. His salary was £100, lawful currency; *practically* reduced, $300; or $100 from each of his three parishes: while his labors, with his early and never-remitted habits of sermon-writing, must have been as much increased, as his compensation was diminished, by the choice, which he made.

Having been admitted a candidate at the Convention, which met at New Haven, June 4, 1794, and having officiated in that capacity for the term required, one year, he was admitted to Deacon's orders at the next annual Convention, which assembled at Stratford, June 3d, 1795; and not January 7th of that year, as is incorrectly stated in "the list of ordinations, copied from the Episcopal Register" and appended to "the Journals of the annual Conventions of the Diocese of Connecticut, from 1792 to 1820," as printed at

New Haven in 1842. The following is his own record of his first ordination.

"When, according to the rules, then in force, I had been a candidate a year, and had obtained the title required by having a call to a parish, I was ordained Deacon with two others at Stratford, in June 1795."

His admission to Priest's orders soon followed, at a Convention, which was holden in Plymouth, Oct. 1, 1795; though of the doings of this Convention I find no notice in those published Journals of the Diocese, to which I just now referred. The Bishop says:

"In October of the same year," (the year of his admission to Deacon's orders) "there was a Convention of the Bishops and clergy in one of my parishes, that of St. Matthew's, Plymouth; at which time our new church there was consecrated. Then, too, it was, though I had no thought or expectation of such a thing, that the clergy proposed to the Bishop and to myself, that I should be ordained Priest; which was accordingly done."

Thus, in a year and a half from the time, when he first decided on devoting himself to the work of the ministry, he found himself in full orders, and regularly settled in the laborious care of three associated parishes; being now in the 30th year of his age, and having spent, from the date of his early marriage and his uncle's determination to remove to Nova Scotia, ten years of most toilful and most self-denying application to his twofold labors as a farmer-student. It was the humble life of a humble man: and yet those ten years were probably filled with as much of strenuous effort, of invincible perseverance in the pursuit of knowledge amidst difficulty, and of the rich and precious results of discipline and experience, as were ever crowded into the same number of years in the life of any other man.

His early admission to Priest's orders by such a man as Bishop Seabury will be regarded not only as a proof of the urgent need, which was then felt of fully ordained clergymen in our Church, but also as an evidence of the confi-

dence, which was reposed in the soundness and sufficiency of his theological and other learning, as well as in his blameless and exemplary religious character and life. It is an interesting fact, too, which it may be worth while to record, that, as Mr. Griswold's admission to *confirmation* was among the first official acts of the first Bishop of Connecticut, so his admission to Priest's orders was the very last ordination held by that earliest of our American Bishops.

What Mr. Griswold's views and feelings were at the time of his actual entrance upon the ministry may be inferred from a passage, which occurs in that part of his auto-biography where he speaks of his final removal from Connecticut. I introduce it here, because it is to this period of his life mainly that it refers. It is but the summary again of what might have been expanded into a rich and precious chapter; of what, however, must always remain a mere summary, for want of the only hand that could have written it in full. All that his biographer can do is to record his deep regret, that its author did not perceive, or, if he did, was not influenced by the perception, that those things in his early ministry, which were so very interesting to *himself*, were, in all probability, exactly what would have been most interesting to all the readers of his memoir.

"I forbear," he writes, "to mention many things very interesting to myself, during my ministry in Connecticut; *especially the exercises of my mind, when I was first ordained, and the resolutions, which I made on entering upon that momentous work.* Happy would it be, had the rest of my life been 'according to that beginning."

With this residue of his life now before me, I cannot repress the utterance of the thought; if, with all its blamelessness and holiness, self-sacrifice and incessant toil, it still fell below what he purposed at its beginning, what must have been the loftiness of those opening purposes of ministerial devotedness, those early views of the true standard of ministerial fidelity! As we advance, we shall indeed see reason to believe that the resolutions of which he speaks were made in a spirit, that mingled somewhat of self-reliance with a

trust in God; and that in entering into them there was still a smart conflict of early inclination with a stern and all-constraining sense of duty. Still, evidence will gather around us at every step that he never lost sight of the early elevation of his views as to what the faithful minister of Christ should be; that his whole subsequent course was one of ardent prayer and intense effort for more and more undivided self-consecration to Christ and his service; and that what God first engaged him to attempt under the imperative constraints of duty, He continued to draw forth as the more and more freely and gladly bursting homage of his heart, as it yielded itself up sweetly to the influence of the all "constraining love of Christ." *Duty*, indeed, he never performed grudgingly, or unwillingly: and yet, what was at first *chiefly duty*, became at last *emphatically delight*.

FROM THE BISHOP'S ORDINATION TO THE CLOSE OF HIS MINISTRY IN CONNECTICUT.

We have thus traced, as accurately as the means of doing it would allow, the stream of Bishop Griswold's early life, from its rise on the banks of the pleasant Farmington to its entrance among the picturesque hills of Litchfield county. We have looked upon him in childhood, burning almost from infancy with a consuming love for books. We have seen him in youth, passing along a way checkered by accidents and vicissitudes of no common character; yet still, the ardent scholar even in his field-toils;—the midnight student, who lived but to *learn*, while others were sleeping that they might *live*. And we have followed him into his opening manhood, and seen him encumbered prematurely with the cares and expenses of a family; tilling his little farm for their support, yet adding studies in the law to reading in divinity; and, when too straightened in his means to indulge in the small expense of *candles*, drawing an unbought and an untaxed oil from his own forest-pines to light him still at his midnight devotion to his books. Amid all these scenes, moreover, we have seen him early designated, in the Providence of God, as one of his "dear children;" favored with an early glimpse into heaven, and then gradually trained for the service of Christ upon earth; passing through years of indecision on the great question of his course for life; struggling earnestly in an inner conflict between his early ambition of literary fame, and his early sense of obligation to God and his Church; and finally yielding to the growing power of his convictions of duty, and devoting himself to the work of the ministry with a loftiness of purpose and an elevation of views, which made him ever after dissatisfied both with his best attainments in holiness, and with his best activities in labor, through a long life, filled, as few lives were ever

filled, with abounding graces of Christian character, and with almost superabounding proofs of Christian activity.

The stream of his history, traced thus far, here enters new scenery and flows among new objects: new, however, in such a sense as not to be altogether strange; since, through whatever covert windings, and around whatever opposing obstacles, that stream may have run, towards this point it has been steadily tending; and that, amidst frequently recurring indications of the course, which it was ultimately to assume. At this point of our progress, however, we lose for a time our accustomed guide, and shall be compelled, for some distance, to follow our subject, as best we may, with scarce a word of direction from the auto-biography. The few recollections, which I have been able to glean from the memories of those aged parishioners, who still survive him among the scenes of his earliest ministry, will furnish almost the only light, that can now be shed on this portion of his life. His ministry in Litchfield county was as humble as it was laborious; but it left behind a gracious sweet-savor which is tasted with satisfaction in the remembrances yet living among the hills. His life of toil and lowliness there was, to the world, as unnoticed and unknown as the beautiful stream, which flowed through his parishes; seldom seen save by those who drew near, and who, from the brow of the sudden eminences which swelled above it, looked down into the deep, and narrow vale, along the bottom of which it held its way. As I passed over the field of his first labors, stood where he so often stood, and listened to what almost seemed the living echoes of his voice, in the accounts given me both of his teaching and of his toils, I could not help thinking of Pastor Oberlin in the Ban de la Roche, and of Felix Neff among the high Alps; not because *nature* here assumes the same sterile, rugged and awful forms, which she wears there; for the hills of Litchfield county generally swell into smooth and broad eminences, rather than into shaggy and towering heights, and are made vocal with the hum of most industrious life, as it covers them with traces of well paid cultivation; nor because *man* here exists in the same

rude and untaught state, which marks his condition there; for this, like every other part of Connecticut, is a region of moral cultivation and of intellectual light; but because here, as there, the scene is withdrawn from the noise and bustle of the great tumultuous world; because here, as there, all is simple, inartificial, rural life; but, most of all, because here, as there, was a man, giving up every thing for his Master; a man fired, natively, with all the ardors of the poet, the scholar, and the man of science, yet making himself one with his people in all the simplicity, toilfulness and humble fare, to which they were accustomed; a man, seeking singly the good of *all*, and receiving less than love and reverence from *none*.

Of the order and succession of events during his ministry in Litchfield county, it has of course been impossible to discover a trace. Detached incidents, and general views, are all that could be recovered. These, however, shew with sufficient distinctness, his character, his labors, and the estimation in which he was held. It is a matter of little importance, into what order events fall, when, as in the case of most country clergymen, those events are so generally monotonous.

When he first took charge of his three parishes, his time was not equally divided between them. One half was given to St. Matthew's Church, East Plymouth; and one quarter each to Trinity Church, Northfield, and St. Mark's, Harwinton. For more than five years after his settlement, his residence was in the first named parish, in the house of Mr. C—— G——, who is still living in the enjoyment of a green old age of eighty years, as full of intelligence and respectability as he is of the almost undiminished energies of his manhood. Mr. G——, being at that time unmarried, and having just built himself a small but comfortable house, rented it to the new pastor, and lived in his family as a boarder. From him I received some of the incidents, and many of the general views, which I am about to record; and I place the greater value on what he communicated, because he had the best possible opportunity of judging truly of the

subject of my inquiries. It was a sage reply of a celebrated English preacher, who, when asked what he thought of the religious character of a certain person, commonly regarded as a most eminent and exemplary Christian, answered; "I am not a competent judge in the case, for I have never *lived* with him." An *assumed* character may be sustained, without detection, any where else, better than in the withdrawn and unguarded intercourse of the *family circle*. Here, if any where, the truth of a man's heart comes out and speaks its own language, with a plainness, which no disinterested observer can misunderstand.

In the first week of November, 1800, Mr. Griswold removed with his family from Plymouth to Harwinton, and took possession of a parsonage and small glebe of fourteen acres, which had been purchased for him, and on which he continued to reside, till his final removal from Connecticut; henceforth dividing his time equally between the three parishes.

Just before his ordination and settlement, the Rev. Mr. C——, Congregational minister in Northfield, offered to preach one-third of the time for the Episcopalians in that parish, confining himself in worship to the use of the Prayer-book; evidently hoping thereby to consolidate the whole population into his own society. His offer was accepted; and while he continued to preach to them, he was regularly paid for his services. Meanwhile, however, his Episcopal hearers were quietly proceeding to finish the new Church which they had begun to build; and as soon as it was complete, Mr. Griswold took possession and opened it for such as were disposed to attend his ministry. The result was that all the Episcopalians, who had accepted the offer of Mr. C——, flocked at once to their own house and their own Pastor; and so acceptable were his ministrations that some even of the Congregationalists would stray away, as often as they dared, from their own minister to hear the new Episcopal Clergyman. Their tendency to this became at length so manifest, that Mr. C—— felt obliged to admonish his people of their duty to himself; remarking somewhat

playfully, as he addressed them on the subject;—"It is customary, my friends, for the minister to be where his people are; and as you seem so much inclined to go and hear Mr. Griswold, I have some thoughts, unless you mend your ways, of going to Church too."

Among those of M. C——'s congregation, who were thus in the habit of frequently attending the Episcopal Church, was his own wife. She had been educated an Episcopalian, and was indeed cousin to my informant, a leading man at that time in this part of Mr. Griswold's cure. Her old feelings of attachment to the Church being revived, she persisted in frequently attending its services, notwithstanding her husband's remonstrances as often as she did so. Mr. C—— was a regularly educated man; and thinking perhaps to influence his wife through her pride, he asked her one day; "My dear, pray tell me why it is that you go so frequently to hear that Simsbury Shoemaker?" She replied;—"Shoemaker, or not, he is a good preacher, husband; and if you could preach as well, I should not like you the less, though you were a Shoemaker indeed."

Mr. A—— B——, the gentleman above alluded to as my informant, remarked that, during Mr. Griswold's ministry in this parish, almost every new inhabitant that removed into Northfield, to whatever denomination he had previously belonged, attached himself to the Episcopal Church; so acceptable was Mr. Griswold's preaching, and so decided the influence, which he acquired over the public mind. His Church became full; not a sitting was left unoccupied; and this parish rose at once into a most flourishing condition, which it continued to enjoy till the period of his removal.

Through life, Bishop Griswold was remarkable for his abstinence from all participation in the *political* controversies of the day. Though he had his preferences and his principles on this subject as well as on others, yet it is believed, few were certain to which side he leaned. During the period of his early ministry, political excitement, it is well known, ran frightfully high throughout the country; and as it was then very common for ministers of the Gospel to take an

open part, and even to become leaders, in politics,—many of his parishioners became desirous of knowing to which party he belonged. As yet they had been utterly unable to ascertain. At length, so high did the desire, or curiosity run, that one of them asserted his ability and avowed his determination to bring their minister to an open expression of his opinions. The time, which he chose for his experiment was that of their annual parish "*settlement*," as it was called; that is, the day fixed for the annual balance of accounts between the people and their Pastor. On this occasion, the settlement took place in the principal "*store*" of the town; and after the conclusion of business, to the mutual satisfaction of the parties concerned, the inquisitor entered on his operations, and began to sound his minister's politics by that process of *indirect* remark and *leading* question, in which the shrewd Connecticut man has ever shewn himself so much at home. His minister, however, having as much skill in *bearing* an examination, as he had in *pressing* it, took no notice of what he said; till, wearied with the *indirect* method, he at last threw himself upon the *direct*, and asked Mr. Griswold plainly "to which side in politics he belonged?" "*My kingdom is not of this world*;" was his mild, but only reply; and so his questioner remained as wise as when he began his questioning. It is probable that if every minister of the Gospel had been as prudent on this point as the subject of the present notice, many a sundered pastoral connexion would have remained unbroken; many a divided parish would have continued in harmony; and many an infidel, who has hated religion because his minister opposed his politics, would have been saved from his unbelief, and been made an humble follower of the Saviour.

His early preaching, like that, which generally prevailed in our Church at that time, was rather moral than evangelical: that is; devoted more to the illustration and enforcement of the moral precepts and virtues of Christianity, than to the development and application of the spiritual truths and doctrines of the Gospel. He was, indeed, neither ignorant nor regardless of the *latter*;—still, his religious views

had not then so clearly unfolded themselves as to bring these *latter* out into unconcealable prominence, and make them seen every where, as the all-pervading, vital soul of the *former*. He never seems, like Chalmers in *his* early ministry, to have been *opposed* to the humbling doctrines of the Cross, and to have designedly and deliberately placed his dependence for making men better on the inculcation of mere morality;—but, like many other good men before him in the English and American Episcopal Churches, his whole Body of Divinity had been cast rather into that shape, which gave the *morality* of the Gospel chief prominence, with a sort of *occasional* pointing inwards, or downwards, to something spiritual as its source, or its foundation; than into that order which shows the spiritual truths and doctrines of the Cross as the very fountain-head of pure and living morality, pouring forth incessant streams of virtue and godliness over all the life; and as that divinely laid foundation in the *soul*, which, alone, can support a *solid* and an *unfailing* fabric of moral virtues in the character. In short, he, at that time, rather *overlooked* than *disliked* what are termed "the doctrines of grace;" he preached what was *practical*, though without prejudice against what was *spiritual;* and he entered the pulpit-controversies of the day against *Calvinism*, though without the slightest feeling of aversion of the *Gospel* of the Calvinists.

Even in his *moral* preaching, however, there were a point, a plainness, and a sort of quickening vitality, which made his discourses very different from those of multitudes, whose skill lay chiefly in turning the living moralities of heaven into little better than the dull prose of our common life.

As one of the many illustrations of this remark, which might still be gathered from the field of his early labors, Mr. N—— S——, the son of an aged widow of whom I inquired, and at whose house in Northfield Mr. Griswold used to spend, in study and sermon writing, many of those stormy days, which prevented his return to his family in Plymouth; tells of an incident, which occurred when he

was but a boy. Mr. Griswold was preaching against the vice of *profane swearing*. But N——, as is apt to be the case with most boys, listened carelessly, and therefore caught but little that the minister said, till something peculiar in what he was uttering arrested his attention, when the following sentence fell on his ear. "*Other* vices have their *temptations;* some of them, very *strong* ones; so that they who indulge in them can at least shew something of immediate pleasure, even though it have been purchased by the loss of present virtue, and at the hazard of future damnation. But, the *profane swearer* sins without *any* inducement. He bites at the Devil's *bare hook*, and goes to hell as a fool caught in his own folly." This, said Mr. S——, fixed my thoughts, and so impressed my mind, that, to this day, I never hear a profane swearer, without thinking to myself; "There goes a fool, biting at the Devil's bare hook!"

Mr. Griswold was always characterized by a power of keen but quiet satire; a faculty of reproving vice, error, and improprieties, especially from the pulpit, in such a distinct yet delicate way that the persons, or class of persons intended, could never mistake his meaning, nor avoid feeling his point;—while at the same time, it was impossible to take any offence, or to *shew* feeling otherwise than by amendment. Mr. A—— C——, another of his aged, and very respectable parishioners in *Harwinton*, tells of a Mr. A—— a quaint wit, who thus describes the power now mentioned. "Why," said he, "Mr. Griswold's tongue is like the scimitar of the Turk. He can cut a man's head off without his knowing it:"—by which he meant, not, that the reproofs uttered were *unfelt;* but that the persons reproved found themselves, in a sort of sense, convicted and decapitated, without the power, even if they had the wish, to open their mouths in answer.

That there was no bitterness in his reproofs, whatever of keenness they may have carried, may be known from the fact that there was none in his tempers. Upon a long acquaintance, *children* are perhaps the most sure to detect the true temper of a man. Live long with children, and make

them love you if you can,—provided your tempers are naturally severe and bitter. Their love is a keen instinct, which fixes on nothing, but what is, in some good measure, as sweet, as gentle and as lovely as their own childish innocence. Judged by this test, Mr. Griswold's natural tempers appear in the most amiable light. He was the idol of all the little children of his parishes. Said Mrs. A—— C——, an uncommonly intelligent woman for the wife of a country farmer; "The children of his cure were like those described by Goldsmith, in his portrait of 'the Village Pastor;'"

> "The service past, around the pious man,
> With ready zeal, each honest rustic ran;
> Even children followed, with endearing wile,
> And plucked his gown, to share the good man's smile."

"I am"—she continued, "like *Moses*, not ready of speech. I have a heart to *feel*, but not a tongue to *express* what I feel, for that *good man*." "He was,"—said her husband, in his plain, honest way,—"an uncommonly perfect man. You could find no fault with him,—no way."

His *humility*, was an early as well as late grace of his character; and it was peculiarly manifest in the fact that severe and unjust judgments of him from others never had power to provoke him to severity and injustice in return. Mrs. C—— tells of a Congregationalist, who was somewhat rude of speech, and withal strongly prejudiced against the Episcopal Church, and who one day spoke disparagingly of Mr. Griswold in the presence of some of his parishioners, saying, among other things; "He is no more fit to preach the Gospel than my horse." Upon being told of the remark, he took it very meekly; merely replying; "Well, I have often myself suspected that I was hardly fit to be a minister of Christ."

Whenever drawn, as he used sometimes to be, into personal discussion with others, he was not prone to long and violent argumentation. His parishioners early remarked in him a singular power of putting an end to the controversy, whatever it happened to be, by a few sentences, often by a single sentence, which so gathered up the subject, and put it

in such a shape, or in such a light, as to leave little or nothing further to be said.

I presume it will be admitted as a safe rule, that the prevailing genius and tone of a man's character may be safely estimated by those things, which are best and longest remembered of him, among those, who have had fair and full opportunities of thoroughly knowing his character. In this view, it gave me peculiar pleasure to find the following incident fresh in the memory of the good people of Harwinton, as something, which assorted well with their conceptions of the man. It was related to me by Mrs. C——.

On a beautiful summer Sunday, as Mr. Griswold was leading the worship of his congregation in Harwinton, the windows of the Church being open for the purpose of ventilation, a *dove* was observed to fly in at the window near the desk, and hovering a moment over the chancel, to alight fearlessly on the open Prayer-book. The Pastor, without pausing in his devotions, gently raised his hand, and softly brushed the bird away. Nothing daunted by this gentleness, however, it made a few circlings round the Church on its rustling wings, and then settling down with its own peculiar hovering motion, fairly alighted on the good man's head. With no pause in the worship, the same gentle hand was again raised, and again softly brushed the bird away. This time, it exhibited no more signs of fear than before; but, after a few more flutterings on the wing, quietly flew out at the window by which it entered.

The good people of the parish often and long talked of this incident, and were fond of regarding it as almost divinely significant of the character of the quiet and *spirit-taught* man of prayer.

It has already been mentioned that, in selecting his first field for ministerial labor, Mr. Griswold rejected two offers, either of which included a far better provision for his temporal support, than that which he accepted. To how much of self-denial this choice practically subjected him may be judged from the following statement of Mr. G——, to whom I have already referred as having lived for five years in his

pastor's family. "I have" said he, "labored for many of the neighboring farmers, as well as for others who were not farmers; and have partaken at their board as one of the household; but I have never lived with any family, in which the daily, habitual fare was so poor and coarse as that on Mr. Griswold's table." So largely was he obliged to deny himself and his household in preaching the Gospel among the retired hills of Connecticut.

And yet, even under these circumstances, he was remarkable among his parishioners for his observance of the apostolic injunction to be "*given to hospitality.*" This virtue was, indeed, a reigning trait in his character; not in that sense, which includes the giving of luxurious and dainty entertainments to a circle of specially invited guests; (to this clerical infirmity he would have had no inclination, had his means of indulging it been ever so ample;) but, in that best of senses, which includes the sharing of such as a man has, with the stranger and the needy thrown providentially on his bounty. *This* hospitality Mr. Griswold never denied, in his most straightened circumstances. No matter who was thus cast upon him, and, it might almost be said, no matter for how long a time, he was welcome to such as his entertainer had to give. Said Mr. G——; "I have seen our minister, when a negro asked charity, after ordering the table set with such cheer as was at command, though it was not his usual meal-hour, sit down and partake with him, lest the poor African should feel himself slighted."

A part of his support here, as well as after his marriage in Simsbury, was earned by actual labor on the farm. Mr. G—— remarked; "The Parson and myself have often worked out together as hired men, in harvest time, at 75 cts. per day. He was a hard worker; among the best day-laborers in town; and *one* of his day's-works was worth as much as that of *two common* men:" a remark, which shews what uncommon strength of body and vigor of constitution he had regained after the almost fatal consumptive symptoms, into which he was thrown at ten years of age.

In truth, his whole life in Litchfield county was one of

severe and varied labor, and often one of very trying exposure. After his removal to Harwinton, he went one day to visit his son Viets, whom he had placed at school in the Episcopal Academy at Cheshire. On his return, he stopped at his friend G——'s, in East Plymouth, who had been so long an inmate in his family; and, as he had ever been fond of fishing sport, and was in the habit of often spending a part of the night in fishing down the neighboring stream, (not so much, at that time, for sport to himself as for support to his family,) he asked Mrs. G. the wife of his friend, whether his old scoop-net were still in existence? She told him it lay up in the attic; but urged him; if he would go fishing, to change his clothes for a suit of her husband's old ones. He declined her offer, however, and went in his own. On returning from the excursion with the draught of fishes, which he had taken, she saw, from his still dripping garments, that he had been in the stream, to his waist; and therefore again urged him to change his dress, that it might be dried. "O no," he replied, "it may as well dry on me:" so little did his hardy frame then heed the trial of such an exposure.

On another occasion, he was engaged to preach "a lecture," as it was called, about five miles from his home in East Plymouth. Before he set off, a Congregational neighbor came and asked the loan of his horse, as he had a few miles to ride. He replied; "I was intending to ride him myself to-day; but if you are anxious for him, I suppose I can walk." Accordingly, the horse was loaned, and the obliging minister had the comfort of making his excursion on foot.

In winter, the hills in this part of Connecticut are uncommonly bleak; just high enough to take the fierce sweep of the winds, yet not high enough to turn the roads from their summits into the sheltered vallies between them. It happened, one Sunday morning, during his residence in East Plymouth, that the weather was extremely cold and stormy; and, as it was his duty, in regular course, to preach on that day in his Harwinton Church, he rose before his family were awake, saddled his horse and departed without breaking his

fast, that he might be sure of arriving in time for service. The storm, however, proved so terrible, and the snow drifted so fast and so deep, that he was out for hours, battling with the stern tempest; and did not reach Harwinton till noon. His parishioners had then closed their morning service, with lay-reading. After warming himself a few moments, therefore, he re-assembled them in Church, gave them the afternoon service and sermon, and then, desirous of relieving the anxiety of his family on his account, turned his horse's head immediately for Plymouth. He found the horrors of the way however, so increased, that it was midnight before he reached home; and, as his family on his arrival were quietly asleep in their beds, he would not disturb them; but, after rewarding his faithful *steed* for his duty, betook *himself* to rest supperless; thus, in fact, fasting through his severe fatigues and exposures from Saturday night till Monday morning.

Incidents, such as those recorded, were narrated to me during my visit to his early parishioners, not because, *in themselves*, worthy of record, but because they had treasured them up as memorials of a man, whom they revered, and as furnishing samples of the humble and toilful life, which he led among them. Devoting himself unceasingly to his various duties, with no anxieties save for the good of his flock, he was ever himself laborious and self-sacrificing, and though often much straightened in his means, yet always of a cheerfully and trustingly composed spirit.

While his sister Sylvia was residing in his family at East Plymouth, the following little incident in dialogue occurred, which she related to me as illustrative of the habitual temper in which he met and endured the privations of his early life. In the neighboring gardens a culinary vegetable was much cultivated, which the country people called, "*Patience*," and which was used as a substitute for spinach. "I do wish, brother," said his sister, one day, "that *we* had some patience planted in *our* garden." "Wouldn't it do just as well, sister," he replied, "if we had a little more of it *growing* in our *house*?"

The only incident, which he has recorded in his auto-bio-

graphy of this his early ministry, is the following. The boy, whom he mentions, was a son of Mr. Benjamin Curtis; the stream, of which he speaks, ran through the fields some rods to the west of his Church in East Plymouth; and the school house, in which he was engaged, then stood still further west beyond the stream.

"As we advance in life, it is no small comfort," he writes, "to look back upon any thing like good which we may have done in the world. Fondness of this sort is my only apology for recording an occurrence, which then filled my heart with much thankfulness to God.

"For more than five of the first years of my ministry, I resided in Plymouth. About the first of March, during one of those years, when the snow was rapidly melting away, and when the streams were of course much swollen, a number of boys were playing upon a bridge, which was built over a small river, then increased to a flood. One of them, a fine lad, of nine or ten years, fell by accident from the bridge into the midst of the angry torrent. There was not, within a fourth of a mile from the place, a single man with the exception of myself: and I, very providently, happened to be engaged in my school room, about sixty rods distant. One of the other boys instantly ran and informed me of the accident. There was not a moment for deliberation. A few rods below the bridge, the river entered a deep mill-pond. As fast as possible, I ran to the brink of the stream as far down as I supposed he might have floated. Upon reaching it, he was seen near the surface, and one minute more would have carried him out into the pond. Without slacking my pace, and trusting to my skill in swimming, I rushed into the swollen water, with my winter clothing on, and succeeded in rescuing him from the flood, and in restoring him to life. Had I done less, he must inevitably have been drowned. As it was, I had great cause for thankfulness, not only for being the instrument of saving from a watery grave one who is probably still alive, but also for my own escape from being drowned; it being dangerous to enter swiftly running water with such heavy clothing as I then

wore. The parents knew nothing of what had happened till I carried their child to their dwelling. It was a lonely place, where I was then teaching a district school: and it so happened, or rather was so ordered, that, instead of going home for my dinner on that particular day, I had determined to spend the intermission in the school house, and was engaged, when the accident occurred, in writing my sermon for the following Sunday. During the whole of my life, I have been constrained to be economical of my time; few probably of my age have spent less in amusement and relaxation."

It may be asked whether, at this period of his life, Mr. Griswold exhibited in his preaching any foretokens of the eminence, to which he subsequently rose in the Church? The answers, which I received to this inquiry, were; that, in general, he was not what would be called a *popular* preacher. All loved his sermons, many of which were, of their kind, exceedingly effective; and some of his more discerning hearers saw clearly that there was that in him and in his discourses, which is not found in ordinary men; a soundness of judgment, a clearness of thought, a richness of matter, and an excellence of style, which made them think he would not end his days in Litchfield county. The following anecdote is illustrative of the general estimate, in which he was held.

His predecessor in the parish was one day riding through Harwinton; and, seeing one of his former parishioners at work hard by in the field, he reined his horse to the fence, and inquired; "Well, neighbor A., how do you like your new minister?" "*Right well*," was the reply; "*excellently well*." "A pretty good sort of a *team horse*, but not much of a *nag*, I suppose?" continued his inquirer. "Why, no, not much, perhaps. To tell you the truth, Parson, we are quite content. We have tried *one* nag, and he threw us. We are very glad to get something a little more steady."

While in charge of his parishes here, besides his preaching on Sundays and his frequent "lectures" in private families, Mr. Griswold used occasionally to ride northwards across the line of the State, to where the hills rise into the Hoosack

range in Massachusetts, for the purpose of preaching to a few Episcopalians in the hill town of Blanford, at that time a neglected place, too much overrun with vice and its companion, unbelief. His services were held in a school room; and occasionally some of the inhabitants, who were not Episcopalians, would drop in to hear what the minister had to say. On one occasion, when they saw him open his book and begin to read the service, they were so shocked at the idea that the man had not religion enough to pray without a book, that they immediately *rose and left the room.* Discussing the matter among themselves, afterwards, one of their number remarked; "He believed the Episcopal Church claimed the apostolic power of forgiving sins. He supposed, therefore, Mr. Griswold had come up to pardon the sins of the Blanford people." "No," said a bystander, who had more wit as well as better information than his neighbor, "that is not the object of his visit. Mr. Griswold lays no claim to the apostolic power of forgiving sins. I understand, however, there is another of the apostolic powers, of a still more remarkable character, which he *exercises*, and that with considerable *effect.*" "And pray what may that be?" inquired the former speaker. "The power of *casting out devils*," replied the latter.

The present little Church and parish in Blanford, it is believed, owes its origin to the labors of Mr. Griswold at that period.

On a general view of the first ten years of his ministry, Mr. Griswold is found to have acted in various capacities; as a teacher of the District school in winter; as a day-laborer among his parishioners in summer; and as a sharer in all the lowly occupations and cares of a country life among the retired hills of Connecticut; as well as in the proper duties of his office as a Christian teacher and spiritual pastor to his flock. He shunned nothing, in truth, that could bring him into most familiar and unguarded intercourse with his people. As an instance of not unfrequent occurrence; riding one day along the road, he passed the garden of one of his parishioners, who was a justice of the peace. The

"'Squire" was preparing to remove a rock, or large stone, from his garden grounds. The earth had been dug from around it; and 'Squire W. and his men were lifting hard, but in vain, to remove it. Seeing this, Mr. Griswold sprang from his horse, leaped the garden fence, and, though in his best dress, seized the fresh earthed stone, and, with an exertion of his almost herculean strength, helped them heave it from its bed.

Such were his habits of intercourse with his flock in every thing, wherein he could be of service to them. And yet, in all his familiarity with them, in the harvestfield, by the wayside, in his fishing excursions by night, in his school-discipline of the urchins committed to his care, in all his unbendings and minglings with his people, he never forgot his character as a minister of Christ; was never off his guard; never said, or did, on week days, what could mar his proper influence on the Sabbath; always had his speech seasoned with gracious salt: rebuked vice and levity in his own peculiar quiet but keen way; if others ventured into conversation in his presence, of which he could not approve, or partake, immediately reproved it by his *silence*, or by some word, which restored the train of remark to its proper decency, or gravity; and thus, without ever giving offence, or compromising his own character, passed through all those scenes of familiar intercourse in such a way that, when he entered the house of God, and spake as an ambassador for Christ, there was nothing to detract from the power of his speech, or to counteract the influence of his wise instructions. All *felt* him to be a true man of God, *meaning* what he said, and enforcing by his daily example the precious truths, which it was his wont to inculcate.

Such were the facts and impressions, which I gathered from my visit to Litchfield county, and from my intercourse with surviving parishioners in all the three parishes, over which Mr. Griswold was first settled. With these facts and impressions I heard nothing that clashed. All told in general the same story of the man; all seemed to have formed the same estimate of his character; the testimony of all, in short,

might well be summed up in the expressive brevity of Mr. A. C. of Harwinton: "He was an uncommonly perfect man. You could find no fault with him, no way."

In speaking of the close of his ministry here, the Bishop says, in the auto-biography:

"No years of my life have been more happy than the ten, which I passed in those three parishes. The people were mostly religious and all comparatively free from vice. To me and mine they were exceedingly kind. With no one had I ever any manner of contention, or unkind dispute; nor did I learn that any one was ever opposed to me. My parishes all gradually increased. And when I left them, I had about 220 communicants, the greater part of whom had first come to the Lord's table under my ministry.

"This increase will appear the more remarkable, when it is considered that I could officiate in each parish but one-third of the time. Could I have spent the whole time in any one of them, I have no doubt but the increase of that one would have been much greater. Men, who have families, leave with reluctance a place of worship, where they enjoy, weekly, the ministration of the Gospel, for another, where the services are but once in two or three weeks. The scarcity of our clergy at that time made it, in many cases, necessary that one should have charge of two or more parishes. As a consequence, the parishes increased in *number* more rapidly than in *size;* more rapidly than what, in the same state, has been the fact, since the clergy have become more numerous, and each parish more easily supplied with the undivided labors of its minister. Since I left Connecticut, the number both of ministers and of other members of the Church in that state has increased much more than the number of the parishes."

He entered on his labors in Litchfield county, as a sort of licensed candidate, at the close of the year 1794, or at the opening of 1795, though not ordained till the following June. There is a vote on the old parish records of St. Mark's, Harwinton, dated February 6th, 1795, offering to engage Mr. Griswold *one half* of the time, provided he would come

and settle within the limits of that parish. In the year 1800, it appears, he proposed to relinquish the charge of at least that part of his cure; since, on the same records, there is a vote, bearing date, September 8th, 1800, to this effect: "We do *not consent* to release Mr. Griswold from this Society, according to *his request.*" During the same month, arrangements were made, which resulted in his removal from Plymouth to Harwinton, as formerly stated, and in the purchase of a part of the "Benton Farm," as it was called, for a glebe and parsonage. For this glebe, house, &c., it appears, £500 lawful currency were paid; one-third part by the parish in Harwinton, one-third by that in Northfield, and the remaining third by Mr. Griswold himself.

In 1803, he visited Bristol, Rhode Island, chiefly with a view to relaxation, and to see a country, which he had never visited. While there, he was invited to accept the charge of the parish in that place; an invitation, however, which, for the present, he declined. Of this visit he takes the following notice.

"In 1803, I was induced, in compliance with a pressing invitation, and in company with a friend, to visit Bristol, Rhode Island. I passed a fortnight there, preached two Sundays, and—the parish being vacant—was pressingly requested to take charge of it. But the prospect of increased usefulness, or of any other advantage, did not appear to be such as to justify the change, or to render my removal from my Litchfield parishes expedient. I therefore declined the offer. Besides writing to me, they sent in the following autumn a man all the way to Harwinton, where I resided, who urged me very much, and for several reasons, to accept their invitation. Still, it did not appear that I was bound by either duty or interest to comply with their request. My desire, and indeed my intention, had for some time been to remove further to the south. The State of Pennsylvania was my choice. I was well aware that, when the infirmities of age should come upon me, I should not be able to endure the labors incident to the station, which I then held. I felt able, however, to continue them a while longer."

This visit to Bristol was made at the close of the spring and early in the summer, as appears from the record of a baptism on his private register, bearing date, "Bristol, Rhode Island, June 5th, 1803;" and either he visited the place again in the fall, when the invitation from the parish was repeated, or the gentleman, who then visited him at Harwinton, took a child with him to be baptized; inasmuch as, from the same private register, it appears that on the 6th of November, 1803, he baptized the infant daughter of *Mr. Allen Usher*, of Bristol. The latter part of the alternative is probably true, inasmuch as Mr. Griswold makes no mention of any visit during the fall; and as I learned, while making my inquiries in Bristol, that the gentleman, who went to Harwinton to urge the invitation of the Rhode Island parish, was *a Mr. James Usher*, probably a near relative of Allen Usher.

To shew how much, or rather how little, Mr. Griswold was practically influenced by his wish, or even by his intention to "remove farther south,"—as well as to exhibit a specimen of early contracts between pastor and people, I insert here the following document from the records of St. Mark's parish, Harwinton.

"This Indenture, made between Alexander V. Griswold on the one part, and the parish of St. Mark's Church in Harwinton, and County of Litchfield, on the other part,—Witnesseth;—that said Griswold hath covenanted and agreed with said parish to perform therein the duties and offices of a clergyman of the Protestant Episcopal Church in Connecticut, according to the usages, rules and discipline of said Church, one-third part of the time, so long as it shall please God to enable him to perform them; *it being understood, however, that said Griswold have liberty to attend Conventions and Convocations of the Clergy, and to obey the directions of his Diocesan.* In consideration whereof the members of said parish do, on their part, covenant with said Griswold, and hereby promise to pay him for said services thirty-three pounds, six shillings and eight pence per annum, and also give him the use and improvement of one-third part of the

place, whereon he now lives, with the buildings and other appurtenances, during the time that he shall continue to be their clergyman as aforesaid; the said salary to continue from the first day of January last, and to be paid annually on the first day of January of every succeeding year. And we, the said parties to this contract, do hereby mutually bind ourselves to fulfil the same respectively; and each party is to be bound so long as the other party continues to fulfil his, or their particular part of the contract, and no longer. In witness whereof we have hereunto set our hands, *this 9th day of February, one thousand eight hundred and three.*

ALEXANDER V. GRISWOLD;

Samuel Phelps,
George Jones,
Gould Butler.
} Agents and Committee of the Episcopal Church in Harwinton."

This contract, as its date will shew, was made several months before Mr. Griswold's visit to Bristol; and is demonstrative of the truth, that, when he made that visit, he was not seeking change, but felt himself under the obligations of a written bond to remain in Harwinton so long as God should give him strength for the duties of his ministry there.

The instrument is also interesting as shewing the change, which has since been silently taking place in the relative positions of *Clergy* and *Laity* in our Church. It would hardly be deemed necessary, or even in place, *now*, for a clergyman to stipulate, in a contract with his parish, for "liberty to attend Conventions and Convocations of the clergy, and to obey the directions of his Bishop." It is beginning to be rather necessary for the laity to see to it, in their contracts with the clergy, that the latter do not spend too much of their time in Conventions, and that the authority of their Bishops over them do not become virtually despotic.

But, although Mr. Griswold was thus under contract with the parish at Harwinton, and though he twice refused the call of the parish in Bristol, yet it seems his expectations of remaining for some time longer in the place of his early settlement were soon again to be disturbed. Referring to his

last refusal of the invitation, which he had received, he says:

"I then supposed that I should hear no more from Bristol. But, about the middle of the following winter, to my surprise one of their most respectable parishioners, Mr. William Pearse, a Warden of the Church, appeared at my house with still more pressing solicitations that I would take the charge of that destitute parish; urging many reasons why it was my duty to consent to the change. This affected me very seriously, and there seemed to be in it a call of Divine Providence. To leave a people, who had been so uniformly kind to me, and all of whom, without exceptions, *I had reason to believe, would be grieved* at my leaving them, excited in my mind a painful struggle, which they only who have been called to the like trial, can realize. It is sufficient to say, that, with fear and trembling, I gave my consent; and, in May 1804, one year after my first visit there, I was in Bristol with my family. Bishop Jarvis had given his consent that I should spend a few years there, though at the same time expressing a wish that I should, after that, return to his diocese.

"The Rev. Joshua Usher, who had formerly been the minister of the parish in Bristol, was then living, though unable to officiate, and had, three or four years before, resigned his rectorship. The Rev. Mr. Clarke had for two or three years been my immediate predecessor. He had removed from Bristol to Long Island, where, not long after, he died."

The words which I have italicised in this last extract refer, I apprehend, to the ground of dissatisfaction, which Mr. Griswold supposed his removal would give; a ground, existing in the written contracts, into which he had so recently entered, to remain with his people in Litchfield county so long as God should give him strength to perform the duties of that charge. Indeed, when I visited the scene of his earliest labors, I found in the minds of some a faint memory of the fact, that, when he first proposed to remove to Bristol, some of his parishioners were, for a time, dissatisfied

on that ground. They thought the contract bound him to remain with them for life. But their dissatisfaction was of short continuance. For, when they came to understand the reasons for his removal, though *all* mourned, yet *none* censured, the step. Indeed, there was among his people a universal acknowledgment that he ought to go.

The last clause in the contract was evidently designed to provide for those possible contingencies, which no one could foresee, but which might render a dissolution of the pastoral connexion justifiable, at the instance of either party. This clause, however, was not, in itself, the reason why his parishioners consented to his removal. That reason was found in the circumstances, which rendered his removal proper.

In speaking for the first time of the invitation to Bristol, it will be remembered that Mr. Griswold assigned as a reason for declining it, that neither duty nor *interest* bound him to comply with the request. Upon reading such a remark, the question would naturally arise in some minds; was Mr. Griswold ever a man, who could be influenced to so serious a step, as that of a removal from one parish to another, by any consideration of *interest*? To such a question, my answer would be a decided negative. Considerations of interest never weighed on his mind, unless when they came in such a shape as to be identical with considerations of *duty*. His whole life was a demonstration of this truth. What his *whole* reason for removal was, is a secret locked with him in the slumbers of the grave. *A part* of it, however, and that part, which no doubt satisfied his people of the propriety of his removal, I was able to recover with a satisfying degree of certainty.

After having become responsible, as we have seen, for one third part of the £500, which were paid for the glebe and parsonage in Harwinton, and probably after the period of his first visit to Bristol, his brother Roger, who has already been mentioned as a man of much mechanical ingenuity, had conceived a fine scheme for improving the paternal estate at Simsbury, by the building, at the *bend* of the Farmington River, of what he termed "*The Rainbow Mills.*"

Mr. Griswold advised against the scheme; but his brother was sanguine, and he finally consented to the improvement. The dam was constructed; the mills were built; and operations were commenced. But, a great freshet on the river occurred soon after, which did much damage to the works, swept away the embankment, carried off a large quantity of kiln-dried grain, and thus put Mr. Griswold to serious loss. The paternal estate not having been divided among the heirs, the improvement, which was attempted, seems to have been a family enterprise. The embarrassments, therefore, growing out of his brother's operations, added to the obligations, which he had incurred in the purchase of the Harwinton glebe, made it difficult, if not impossible, to meet his engagements, and yet continue to support his family on the small salary of $300, which he received from his Litchfield parishes; while the idea of living in debt was one from which his whole nature shrank as by the force of an irresistible instinct. To live on $300 a year, and provide for the education of a growing family by turning fisherman at night, day-laborer in summer, and district schoolmaster in winter,—*this* he could easily do, with the feeling that he was thereby keeping himself free from *debt*. But, to do all this, and *yet* feel that the burthens of *debt* were on him, *this*, every one, who has known him well, is at once prepared to say, was what he never could endure.

It appears evidently to have been under these circumstances that he felt it to be his *duty* to accept the thrice proffered call to Bristol. These circumstances, we may well believe, made the third repetition of that call, at a time when he supposed he had dismissed the subject forever, a matter of such "*surprise*" to him, that he even saw in it the leadings of a "*Divine Providence.*" The "painful conflict," which arose in his mind while deciding the question of his removal, was doubtless aggravated by the fear lest his beloved parishioners should think him regardless of the obligations of his written contract. This fear, however, was dissipated before he actually left them. By a "*vote*" of the parish, placed on record, he was "*released*" from his con-

tract;—the glebe-engagement was also taken off from his hands, and the property afterwards re-sold by the parish;—and he left his people amidst expressions of their unfeigned regrets, and of their undissembled affection. These expressions, though they allayed the "*fear and trembling*," with which he finally consented to accept the call from Bristol, yet, doubtless increased, in one sense, the touching power of the affliction, which he felt in separating from those, to whom he had given his first ministerial labors and his first pastoral love.

It may perhaps add to the interest of the foregoing statement, to remark, that, at the time of his departure from Harwinton, that parish owed him about $150; equal to one and a half year's salary from that part of his charge. In consequence of the loose and unsettled state, in which country parishes too often allow their accounts to lie, his parishioners appear not to have been aware of their indebtedness; and he left them without even reminding them of it. Nor is it probable that he ever intended to bring it to their memory. I have a letter before me from a member of the parish, dated in 1812, eight years after his removal, which shews that their indebtedness to him had but just then been discovered by themselves, in consequence of the appointment of a committee to investigate the state of their pecuniary affairs. Even this committee could discover only the *fact* of their indebtedness. For its *amount*, one of its number wrote to him; and the letter which he wrote, is the one, now in my hand. It is only necessary to add that the amount, when ascertained, was paid; and that the fact of its payment, in connexion with the manner, in which it was discovered, testifies as strongly to the honesty and faithful affection of his Harwinton people, as it does to his own characteristic adherence to the principle, which, on this subject, he had adopted, of always leaving his pecuniary support a matter entirely voluntary with his parishioners.

I have thus given all that I have been able, with any tolerably satisfying certainty, to recover, of the history of the first ten years of Bishop Griswold's ministry; and, consider-

ing the length of time, which has elapsed since he left those quietly retired scenes, and the fact that he has left next to no record of them himself, it will probably be admitted that the amount recovered is both as great and as important, as could have been expected. Though lying without connexion, in detached incidents and anecdotes, it yet illustrates *times* and *characters;* and it presents us with a man, who, though his early religious views were not so fully developed as they afterwards became, was yet, in principle and spirit of a lofty make; capable of doing and of suffering much for his Master; and actually instrumental of great good in his service.

His removal was, to all his parishes, a heavy loss; a loss, which, by that in Harwinton, was felt in its subsequent temporary extinction. For many years, it ceased to exist. The Church edifice itself was demolished, and no trace of the parish remained, save in the families, which survived, with an undying attachment to the Church of their affections. *Their* fidelity, however, has, within the last few years, been rewarded by the revival of the parish; though with a change of name from that of "*St. Mark's*" to that of "*Christ Church.*" A new Church edifice has been built, and an interesting congregation gathered; among the members of which, not the least interesting, are to be found several of the families, who once listened admiringly to the teachings, and joined adoringly in the devotions of that "*Spirit-taught man of prayer,*" whose departure from among them they so deeply, though so submissively mourned.

FROM THE BISHOP'S SETTLEMENT IN BRISTOL TO HIS CONSECRATION.

When, at midwinter of 1804, Wm. Pearse of Bristol, visited Mr. Griswold in Harwinton, he spent some little time in inquiries among the parishioners, for the purpose of learning, from their free remarks, the true character of their minister. The result was, that, though they soon began to suspect his object, they yet gave their testimony with one voice, the substance of which was Allen Cook's sententious judgment; "He was an uncommonly perfect man: you could find no fault with him, no way."

His acceptance of the invitation having been obtained, as soon as the weather became settled in the spring, preparations were made for his removal. Mr. John D'Wolf, for the sake of distinction from others,—called, "Northwest John," from a voyage, which he had made round the northwest coast of the Continent, fitted out one of his coasting vessels, with which, passing down Narraganset Bay, he proceeded by Long Island Sound and Connecticut River to Hartford, the nearest point of approach to Harwinton. Thence, with hired teams, he advanced, upwards of twenty miles over the hills and vallies of Connecticut, to the point of his destination. But, what was his surprise at finding the object of his expedition an ecclesiastical Cincinnatus at his plough; a farmer in the field, under a broad brimmed hat, and in patched short-clothes, coarse stockings and heavy shoes! This was the last day of Mr. Griswold's agricultural life. His field dress was soon doffed, and in exchange, his clerical habit assumed; equally at home in either, and to each an equal ornament; his person ever lofty, erect and dignified; his dark eye beaming with cheerfulness and intelligence; and his whole demeanor characteristic of a sober, serious man of God. The expedition closed happily; and

ere summer had set in, Mr. Griswold and his family were quietly settled in his new parish.

In one sense, it is true, this removal could not be considered as any advance on the road to distinction. He went from the charge of three parishes, with full congregations and 220 communicants, to one parish of 25 families, and about 20 communicants; and, though he passed from the secluded hills and vales of Litchfield county to the commercial shores of the beautiful Narraganset, yet the town, in which he settled, had perhaps more intercourse with the West Indies than with the great world at home; and he therefore remained as much unknown to our Church at large as he was during his sheltered retirement in Connecticut. And yet, in another sense, it was a direct move along the road to notoriety. It brought him towards the distinction, which he did not seek. Events have shewn that the hand of God was in it as clearly as in any other movement of his life.

What he did seek in the change, he found; relief from the pecuniary embarrassments, which were worse to him than daily toil and drudgery; and an opening for direct and extensive usefulness in a place, where, little having yet been done for the Church, so much the more remained to be done. For more than a quarter of a century, Bristol became his chosen and his dearest home; the place where his Christian and ministerial character ripened into full development; the field of his best and most successful labors in the vineyard of his Master; and, it may be added, as what bound him to it with increased tenderness of affection, and scene of his most painfully disciplinary afflictions, and the burial-place of almost the whole of a large family!

The parish, though small, was yet endowed with an income of $600 per annum; besides a trust fund for the support of a Charity School. The annual income of the parish constituted the only salary of its Rector. Although inadequate to the support of a family in a place where the expenses of living were necessarily large, yet the parish made no voluntary addition to it; and Mr. Griswold was therefore

obliged to add to the duties of his rectorship those of a select school.

This operation of the endowment of the parish presents a fact, which may be added to several others within my knowledge, illustrative of the truth, that, though such endowments may sometimes preserve a parish from extinction amidst the unsettling of change and revolution, yet on the whole, they minister not to the true strength and growth of the Church. Such endowments belong not to our voluntary system; and if they are small, they either entail on the parish a minister as cheap as his salary, or, if he be worth his support, drive him to an exhausting use of private means, or to the drudgery of double labor for the comfort of his family. There is, in poor human nature, as it grasps the purse, an instinctively contractile power, which can never be relaxed but by the steadily applied force of generous or of gracious *habit*. When the hand is never opened to *give*, the heart grows too hard to *feel*; or the lightest demands of benevolence become a burthen too heavy to be borne. But *habit* makes giving not only easy, but *delightful*, and meets all the demands of benevolence without entrenching on the means of doing justice to others and of securing comfort to ourselves.

At the present point in the life of Bishop Griswold, his auto-biography again comes in as a more frequent guide; though its riches consist more in the views, which it furnishes of his own mind, feelings, and growth of character, than in any minute details of the events, with which his life was filled. It gives the man of God and the minister of Christ in growing relief; while it furnishes only here and there a reference to a few of the more prominent incidents, through which he passed. I present here his first notice of the parish in Bristol.

"I found in this place a parish of about twenty-five families decidedly attached to the Church, and about the same number of communicants. Some others had occasionally attended worship there. The congregation, however, so rapidly increased, that, in a few years, the Church was not

large enough for their accommodation. Twenty-four feet were added to the length of the house: and the new pews sold readily, and at such prices that the parish gained several hundred dollars to its fund, beyond the cost of the addition."

The prosperity of the parish indicated in this note continued, without interruption, during his rectorship, though it was more marked at some periods than at others. On this subject, however, he says but little in the sketch of his own life. He recurs to it, once or twice, at a subsequent date, as we shall see; but, for the present, his mind seems inclined to indulge in retrospect, and in general views. He evidently regards his entrance on the duties of this parish as a sort of central point in his life, upon which the influences of the past converge, and from which influences into the future radiate: and therefore, with a mere notice of his settlement here and its more immediate results, he takes his stand on this as a point of observation; throws his view behind him, around him, and before; glances occasionally at incidents, but dwells mostly on the feelings, motives and principles, by which he had been governed; and thus, in his own modest way, shews himself without aiming at self-display, and holds up a model of character before his clergy without any assumption of mere official superiority.

With these preparatory remarks, let us now follow, for a while, his own words, and walk by the light, which he sheds around himself.

"Soon after engaging in the duties of the pastoral care, I found that my hopes of leisure for much reading were not to be realized without a neglect of the very duties to which I was pledged. It was with too much regret, and with too little resignation and trust in God, that I was, by a simple sense of duty, constrained to relinquish some studies, in which I had very much delighted; especially, Music and Mathematics, Natural Philosophy and Chemistry.

"Dr. Johnson mentions it as a sad reflection, that he knew almost as much at eighteen, as he did at fifty-four. In the later years of my life, my mind has been not a little

saddened by a like reflection. So very much of my time has been occupied in preparing sermons, in great numbers, for the pulpit, and in the many other duties of the clerical office, that, since my first ordination, I have scarcely been able to acquire literary, especially classical knowledge so fast as I have forgotten it. Experience and observation have been my best human teachers. By them I have learned to correct early prejudices and errors, and have acquired knowledge of much use in my ministry.

"When young, my natural pride and ambition, not subdued as they should have been, withstood my choosing the clerical profession. It appeared to me a relinquishment of all hopes of distinction in this present life. I did not then duly consider that, in my baptism and confirmation, I had already, in profession, renounced the world. And yet, even from a child, I had a deeper sense than perhaps is common, of propriety or consistency of conduct, and often wondered much that many professing Christians, and especially clergymen, should be so conformed to the wisdom and customs, 'the pomps and vanities, of the world.' When I began to attend Conventions and Convocations of the clergy, I was much disappointed in hearing and seeing so little of what might be truly called religion. The chief use, which I made of the observation, was that of a motive to self-examination. I have ever been too sensible of my own defects to feel qualified for casting the stone at others."

This is so appropriate a place for an illustrative anecdote, that I must interrupt the Bishop a moment while I record it. Though it relates to a subsequent period of his life, yet, as the order of events is not very strictly observed in the fragment, from which I have been copying, the anecdote may as well be inserted here as in its proper chronological connexion.

One of the Bishop's Rhode Island friends had been much troubled in mind at the fact that certain persons in the parish to which he belonged, though wholly devoted to a fashionable life, were still stated communicants in the Church. Having, therefore, an opportunity one day, he laid the case

before the Bishop. "Bishop Griswold," he asked, "does it not pain you to see such persons at the sacrament, while pursuing a course so wholly inconsistent with their Christian profession?" "Mr. ——," replied the Bishop, "at that holy ordinance, I am so overwhelmed with a sense of my own unworthiness, that I have then neither time nor desire to scan the unworthiness of others."

Such a remark from such a man will not of course be regarded as an expression of indifference to the fearful inconsistency, brought to his notice. Upon such inconsistency he looked with as keen a pain and as holy a frown as the strictest Christian could desire. But his remark is an index to the habits of his own mind; and was doubtless one of his ways of teaching others the great evangelical duty of looking with a severer judgment on one's self than on others; the important truth that they are least qualified to act as judges, who are naturally most censorious in their judgments.

After expressing, as above, his sensibility to his own defects, he thus proceeds:

"I may say, however, that, from the time of my becoming a communicant, and still more from the time of my ordination, I determined, by Divine grace, that I would walk consistently with my profession; and that my conduct should bring no reproach upon religion. But,—though this resolution was not without prayer, and was accompanied with some sense of my own frailty, yet there was in it too much of self-confidence. I had not then so fully learned what experience, under God, has since taught, the necessity of Divine grace, and that, without Christ, we can do nothing.

"When, therefore, I had, as it were, compelled myself to yield to what seemed the Lord's will respecting me, by devoting myself to his service in the work of the ministry, I determined to sacrifice the ambitious views of a proud heart; to relinquish all hopes of riches and honors in this present life; and to make it my chief object to do good, and be useful in the world. And it is hoped that I am not guilty of a 'vain confidence of boasting,' in saying that I determined,

as God should give me grace, to seek, 'by patient continuance in well-doing, glory and honor and immortality' in another and better world than this. I reflected much how transitory, if attained, is all worldly renown; and how truly it may be said, in the words of the poet, to be

'The same,—if Tully's, or my own.'

In this, certainly, I can claim no credit to myself;—for 'necessity was laid upon me.' My duty to God and his Church, and the wants of a large and increasing family, with a salary inadequate to their support, required my whole care, and my utmost exertions. In my early marriage, and in other events, the overruling Providence of God hedged up my way. My *whole* time being engrossed by my parishes and by my family, I had none left for the indulgence of my natural love and ambition of literary and worldly fame. I was driven, as it were, by shipwreck upon Immanuel's ground. During a period of about thirty years from my removal to Bristol, I was but in one instance, so far able to forego the calls of duty as to make even a short journey of a day or two for rest and relaxation."

From these remarks it must not be inferred that, during this long period Mr. Griswold was a stranger to study, or that he spent no time in reading. What he was driven to abandon, in this respect, was his favorite indulgence in those studies, by which he had at first hoped to raise himself to the proud eminence of the scholar's fame; general Literature and Science, "especially Music and Mathematics, Natural Philosophy and Chemistry." From these, in obedience to his ordination vow, as well as to the stern behests of Providence, he forced off his thoughts, and "drew all his cares and studies another way;" towards the Bible and those authors by whom the Bible is best illustrated. In these, he became deeply learned;—few Divines, in our country, it is believed, have been more so.

Nor, yet, must it be inferred that his abandonment of his originally favorite studies was so entire that he never again looked into them. He never again made them objects of

cultivation, or allowed them to interfere for a moment with his duties in other directions. And yet, there is some evidence that even so late as after the period of his consecration, he used, occasionally to amuse himself after his old fashion, if in no other way, yet by stealing some of his minutes from sleep. Mrs. T., one of his Salem parishioners, in whose family he felt himself much at home, relates an incident as of no infrequent occurrence.

Calling one evening, in a familiar way, he became absorbed in a book, which interested him. At length, observing that the family were evidently waiting for him to lay down his book that they might retire, he begged them not to sit up on his account; that he was much interested in what he was reading; and that, as he had but little time for such enjoyment, he should like, if they had no objections, to finish the book before he went home. They retired, accordingly, and he remained reading a great part of the night.

The story of the Bishop's buying and reading La Place's Mechanique Celeste, I have every reason to believe, is strictly true.

Notwithstanding the remark of one of the reviews, that there were but few men in England, who read La Place's book, Messrs. Wells and Lilly, at that time well known booksellers in Boston, had imported a copy of the work. For a time it laid on their counter with no other notice, save that now and then a customer would take it up, look at it, and lay it down. One day, however, a venerable, white headed man came in, and happening to take up the work, appeared to become absorbed in its contents. At length, he asked the price of it, and, as the incident was related to me, bought it and quietly walked away. Mr. Wells, feeling a great curiosity to learn the name of the stranger, requested his clerk to follow him, and if possible ascertain who he was. His clerk did so, and soon saw him enter the house of Shubael Bell, Esq., then one of our distinguished laymen of Boston, residing in School street. On inquiring at the door, he learned that the person, whom he had followed,

was none other than Bishop Griswold. Some time afterwards, Judge M. of Boston, an intimate friend of the Bishop, asked him "whether the account were true, and whether he read La Place?"—"Yes" replied the Bishop, "I have sometimes amused myself that way: but of late, finding Mathematics in danger of interfering with my other duties, I have laid them aside." This latter part of the account I had from Judge M. himself.

But, to proceed with the auto-biography; after alluding to *one* instance, in which he was enabled to break away from his home-cares and duties, so far as to make a journey for rest and relaxation, he adds:

"That one instance was attended with circumstances deeply impressed on my memory. In 1809, when travelling by stages was rare, in comparison with what we have since known, I went in a chaise with my wife to visit my relations in Connecticut, and my brother in Great Barrington (Massachusetts). The weather being very warm, and, as it happened, my journey very fatiguing, I was, at my brother's, suddenly taken sick. Being exceedingly desirous, if possible, to reach home, I commenced my return, when no one thought me in a fit state to leave my bed. After travelling ten or fifteen miles, and feeling myself growing more ill, I desired to stop and pass the night in Norfolk, Litchfield county. But, the innkeeper, supposing my illness to be some contagious fever, and fearing danger from the contagion, was unwilling to entertain me. It is remarkable, that, about three months afterwards I heard of his decease. So uncertain is human life!

"With much difficulty and in great distress, I continued six or eight miles further, where I passed the night and had a physician with me. The next day, with still greater difficulty I reached my mother's dwelling in Simsbury; and by the time I reached it, the probability was that my life would soon be terminated. Two of the best physicians in those parts, who were about my own age, and in the full vigor of health, daily attended me, but could see no hope of my recovery. When, for a week or two, it seemed to all that

every day must be my last, the 17th and 18th verses of the 118th Psalm were almost continually, and in a remarkable manner, occurring to my mind: 'I shall not die, but live and declare the works of the Lord. The Lord hath chastened me sore; but He hath not given me over unto death.' It was His gracious will that I should recover; and never since have I read that Psalm without being affected by the remembrance of the scene, in which it came so signally to my support.

"That sickness and my recovery from it made, I have reason to believe, a good and lasting impression on my mind. It was the more affecting from the remarkable circumstance, that the two physicians, who attended me, and who were my friends and old acquaintance, both died a very few months after my illness. From that time, I rejoiced the more that the way of godliness had, as it seemed, been my refuge; that disappointments and providential events had led me to devote myself to God in the ministry of the Gospel. Often since have I trembled at what might have been my career and my end, had the Lord *let me alone*, or had He ordered all things *according to my mind;* and often have I thought of the remark of one, who, seeing a condemned criminal led to execution, exclaimed; 'but for the grace of God, I had been in his place!' We are too forgetful who it is that makes us to differ from others. Notwithstanding His providential care of me, which, in many instances not recorded in this sketch, has been very remarkable, and at times very affecting, I must with penitence and shame acknowledge how little I have profited by His goodness, how continually I have neglected duty, and how often I have erred from His righteous ways."

It will be remembered, that, when sketching his childhood, and recording the almost fatal illness, through which he passed when ten years of age, he alludes to *two* other special instances, in which, as if by almost a miracle, he had been rescued from death. *One* of these two instances, we have seen reason to believe, was his preservation on "the cold Friday" of 1779–80. The other, we may perhaps

reasonably conclude, was his deliverance from the peril encountered on the journey, of which he has just given an account;—although it is possible that the reason, why he singled this from the "many other instances not recorded in this sketch," is to be found,—not in its being more remarkable than others, but—in its more special connexion with the history of his religious feelings and character. Throughout his subsequent life, his travels in the midst of serious illness were many times repeated; nor were there wanting other instances of peril from which he was providentially rescued. But that just recorded, besides being very signal, was evidently associated in his mind with an important movement in his divine life,—with a more cordial acquiescence in the appointments of God, and with an increase of light in his views of the great doctrines of grace. And it is to my mind a pleasing circumstance that, through great suffering, and some seeming unkindness, he was led to urge his way onwards till he reached his birth-place; that he there laid himself down apparently to die under the very roof, and probably in the very room, where, at ten years of age, he considered himself as having already entered the dark valley of the shadow of death; and that, from the identical place, where heaven was first opened on his longing view, he went forth to cast the blessings of his now increased light along the path of his still prolonged journeyings upon earth.

Having, in the last two extracts from the auto-biography, glanced at the history of his mind in its natural passion for reading and general study, and at the history of his religious feelings and character under the providential discipline of God, he proceeds with a series of remarks on the practical habits of his life, which I cannot too earnestly commend to the consideration of his readers, especially of those, who are engaged, like him, in the work of the ministry.

"In regard to my pecuniary affairs, though from the first my salary was inadequate to the expenses of my family, yet I made it a rule thankfully to receive what was allowed or given me, and, as already remarked, never to ask for more,

or to complain that I had too little. In Connecticut, I added to my means of living by cultivating a few acres of land, and by preparing some young men for college; and, in Bristol, till my election to the Episcopate, I had the charge of a large school.

"Another rule, which I adopted, was,—always to live *within* my means;—never to be in debt;—to owe no man any thing but love; and ever to be prepared, when called upon, to pay my just dues. Never, I believe, have I for the same dues been called upon twice.

"Those of the laity, who are much engaged in worldly business, may not always find it convenient" (yet, ought not even *they* to make it always their *duty*?) "to do this; but I have St. Paul's authority for recommending it to my clerical brethren. Their being in debt is attended with some serious evils. They had better, like the Apostle, labor with their hands, or become instructors of youth, than anticipate their resources, or owe that which they cannot pay. In many cases, some bodily labor would improve their health, prolong their lives, and increase their usefulness. In mere literary pursuits, we are in much danger of regarding our pleasure, or our fame, beyond what is compatible with our solemn dedication of ourselves to the service of God and religion, and with our engagement to 'draw all our cares and studies this way.' What may be called *Christian* virtue is—an imitation of *Christ*;—a desire to do good; a readiness gladly to sacrifice, in a reasonable degree, and so far as the word of God requires, our wealth, and pleasure, and ease, and whatever we delight in, to honor God and to promote the true welfare and happiness of our fellow men.

"It seems not to be duly considered by Christians generally, that the foundation of benevolence, the ground-work of well-doing,—is—*to do no harm;* to avoid every thing injurious, unjust, or wrong. There are those, and their numbers not few, who are very active in doing good, but who yet consider little what evils may result from some part of their conduct. Men may be much celebrated for their acts of charity, or benevolence, or public benefits, while in other

things, less noticed and less thought of, they inflict evils, which balance, and more than balance, their boasted good. It had been better for the world if many, whose names stand high on the list of fame, had never lived. To be truly good, requires no small share of humility. 'Love worketh no ill.' That charity, without which we are nothing that is good, 'suffereth long and is kind; envieth not; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things and endureth all things.' Our blessed Saviour said; 'If I honor myself my honor is nothing.' What, then, is the 'worldly honor, which we seek, but our shame?' "

Who, with such propriety and consistency as its author, could have written this last and important extract? With what force does he teach by it those whom he has left in the world; men of business in general, but especially men engaged in the ministry of the Gospel! Bishop Griswold, it is confidently believed, was a man, who never adopted *a rule* of life, which he did not faithfully observe. Let him, then, from his grave, preach powerfully the rules by which he lived; especially those of always living *within* one's means, and of never allowing one's self to be called on *twice* for the payment of a just due. The question is,—whether *one* man, by a little of the salutary discipline of self-denial and self-humbling, by putting *himself* to a little pain and toil and suffering, shall always live *within* his means, pay his just debts promptly, and thus keep all others from suffering on his account, and render them as far as possible comfortable and happy;—or whether this *one* man, by yielding to carelessness, or vanity, or pride, or self-pampering, shall spend faster than he earns, draw in advance on the resources, forbearance, and comforts of others, and thus, in the end, entail inconvenience and loss and even sufferings on multitudes around him;—perhaps—on the poor and needy, whose services he has enjoyed without ever giving them back the means to buy bread? This living in advance and upon others is a deep sin in any man; but

deepest of all "in man that ministers." Yet how often is it committed under the influence of false views of what constitutes credit and respectability among men! Alas! to what credit or respectability can any one be entitled, who is known to draw his means of ease, costly dress and sumptuous living from the unpaid toils, or the unrequited sacrifices of others! And if such an one be a minister of Christ, how can the respectable appearance, which he maintains, atone for the injuries, which he inflicts on the cause of his Master, or for the reproach, which he brings on his own Christian character? Besides, what minister of Christ degrades himself, or loses the respect of others, by those self-denials, and self-humblings, which enable him, though it be for a time in coarse attire and in unnoticed seclusion, to live within his means, to render to all their dues, and to owe nothing but love? Is St. Paul less honored because he was a tent-maker, and thereby ministered to his own necessities, and to the necessities of those, who were with him? Or is even Bishop Griswold less respected because he toiled at day's-work, rather than run in debt; or because he always lived in lowly style, that he might have somewhat to give to others, besides providing comfortably for his own household?

After thus noticing some of the rules, which the subject of our memoir prescribed to himself for the government of his life, I may, with sufficient propriety, make this the place for recording a few others, which I find among his private papers, though not on the pages of his auto-biography. All, who were well acquainted with him, will see at once, from what follows, as well as from what has already been given, that, with him, rules were a sort of living thing; or that, having adopted them, his life became but their embodied spirit. The following are found under the head of

"RESOLUTIONS ADOPTED IN EARLY LIFE,"

OR

"*Maxims and rules, which I have adopted and endeavored to practice.*"

"1. Never to ask another to do for me what I can as well do for myself.

"2. When censured, or accused, to correct, not justify, my error.

"3. From a child, in reading any thing applicable to the improvement of the mind, or to the conduct of life, to consider first and chiefly how it may be applied to myself.

"4. In all *clashing* claims, where rights are *equal*, and one *must* yield, to do it myself.

"5. To have a trust that, in all the events and exigencies of life, if I strictly do my duty, and walk according to the Christian rule, however I may *seem* to suffer, what is really best for me the Lord will give."

Upon the *first* of these rules, Bishop Griswold acted, to the last day of his life, more literally than any other man, within my knowledge; so literally that he would not allow a domestic, in his presence, to carry a pail of water to his sleeping apartment, or an armfull of wood into his study. He would often interrupt them as they were ascending the stairs, take their burthens from them, and carry them up himself. And as he ordinarily kept no man-servant, he studied, by every means in his power, to lighten the drudgery of the female members of his household. A gentleman, who was for a time a boarder in his family, was accustomed, on retiring to rest, to set his boots in the passage, outside the door of his room. Of course he always found them, the next morning, nicely brushed and ready for use. After a while, however, he accidentally discovered, to his utter astonishment, that he had, all along, been indebted for his clean boots to the Bishop! It is needless to add that he instantly put a stop to this mode of being so honorably served.

I should not record private details like these in so grave a work as the life of a Bishop, were it not that, in the present case, they were actual developments of high, generous feeling and principle. They were not whims; nor were they habits cleaving to one incapable of rising above early modes of life. A little mind, raised by accident from obscurity, may make itself ridiculous by pretending to utter ignorance of humble toil;—but a noble mind, which has risen by its own force, has feelings for the children of drudg-

ing poverty, into which none but itself can enter; and will often long, even when it is not in its power, and with a yearning of sympathy which even itself cannot express, to lighten the burthens, which others are bearing in its service. This feeling, without doubt, prompted the following sentiments, which I find among the Bishop's private papers.

"I have always," he remarks, "had great respect for those who *labor*, bearing the heaviest burthens of life, providing us with food and raiment, and with almost every thing, that preserves life, and renders it comfortable. None, better than they, deserve the comforts, to which they so largely contribute."

Again, he remarks in another place;—"What do not those, in the more easy circumstances of life, owe to the *laboring* classes; *especially, masters to their servants!* The latter 'are born with fortune's *yoke* upon their necks.' At best it is a painful burthen, which they, for whose benefit it is borne, *should not increase but lighten.*"

Who can doubt that, when he wrote the rule, "Never to ask another to do for me what I can as well do for myself;" and whenever he acted in obedience to his rule in lightning the burthens of those who served him; he was but imbodying, not only into a *maxim*, but also into a *principle*, the generous sympathies of a truly noble nature?

Upon the *second* of the rules, above recorded, he comments thus: "I have observed that a hasty, inconsiderate self-justification and resentment of censure or reproof, is a very general and a very injurious propensity of our nature." The following incident will illustrate the manner, in which he applied this rule to practice. It was communicated verbally by the late Rev. Matthias Munroe, who was a native of Bristol, and for many years enjoyed the Bishop's pastoral supervision.

During his residence in Bristol, a Baptist minister, with more of zeal than of discretion, became impressed with the conviction that the Bishop was a mere formalist in religion, and that it was his duty to go and warn him of his danger, and exhort him to "flee from the wrath to come." Accord-

ingly, he called upon the Bishop; very solemnly made known his errand, and forthwith entered on his harangue. The Bishop listened in silence, till his self-constituted instructor had closed a severely denunciatory exhortation; and then, in substance, replied as follows:—"My dear friend, I do not wonder that they, who witness the inconsistency of my daily walk, and see how poorly I adorn the doctrine of God my Saviour, should think that I have no religion. I often fear for myself that such is the case; and feel very grateful to you for giving me this warning." The reply was made with such an evidently unaffected humility, and with such a depth of feeling and sincerity, that if an audible voice from heaven had attested the genuineness of his Christian character, it could not more effectually have silenced his kindly intending, but misjudging censor, or more completely have disabused him of his false impression. He immediately acknowledged his error, begged the Bishop's pardon, and ever afterwards looked upon him as one of the distinguished lights of the Christian world.

Upon the *third* of the foregoing rules, his life was a comment which needs no addition, other than the remark that for self-culture, self-discipline and self-control, (understanding by these terms a distinct and pious reference to the grace of God as his sufficiency,) his age probably furnished not his superior: While it is enough to say of the *fourth*, that, though he reduced it literally to practice, yet, when *clashing* claims were *unequal*, and when the superior right lay clearly on his side, especially if he felt bound to assert this right as a matter of *conscience*, there was not a man living more inflexible in his adherence to the line of duty than himself. Though he could cheerfully sacrifice himself in obedience to his maxim, and even when his own clear rights were matters of little moment, yet on all points, which involved important interests, and touched the ground of conscience, he was perfectly immovable.

The *fifth* rule is an upward index to a lofty Christian character. It points to his habitual and high repose in God;

and in his life-long experience he found that, ultimately, it never disappointed his trust.

But, it is time to proceed with our extracts from the autobiography. It will next lead us to look abroad from its author upon the condition of the Church in his day.

—"They who are now young cannot easily appreciate the change, which, within the last thirty years, has been silently wrought among the clergy of our Church in their religious views, and in their style of preaching. This remark is true so far certainly as my own knowledge has extended. What is now generally required as faithful preaching of the Gospel, would then have given offence to very many of our most staunch Episcopalians; while, the style of preaching, then most in vogue among us, would now be generally regarded as very defective. The deep-rooted and violent opposition to Episcopacy, which was then cherished in Connecticut, was not, by Episcopalians themselves, borne with that meekness and charity and pious trust in God, which, as we are now more sensible, becometh the disciples of Christ. A spirit of sectarianism and of controversy was prevalent among all denominations; and, as usually happens in such cases, all could more easily see the faults of others than their own. Before the revolutionary war, and during that contest, the Congregationalists,—who then considered themselves as 'the standing order,' (in their sense, the established religion of the State,) to whom the ground of right belonged,—were of course opposed to the introduction within their borders of any other denomination; and to that of the Episcopal Church most of all. The thought of a Bishop's being brought into the State, they contemplated with great abhorrence. Indeed, this abhorrence, this strong opposition to Episcopacy of the Dissenters, as they were then called, and the consequent fear of offending them, furnished one of the chief reasons why the British Government, so long as we continued subject to them, would not permit us to have Bishops in these their Colonies.

"As a sample of the dread of Bishops, which, among the

common people, then prevailed; one of my neighbors, who was born about 1745, told me that, when a child, he was taught that, if Bishops should come into this country, they would take from the people a *tenth* of every thing; children not excepted: and, as he happened to be the tenth child of his parents, it was then, he said, his ardent desire that he might immediately die, in case a Bishop were permitted to set his foot on our shores!"

This dread of Bishops was not confined to Connecticut; nor, at least in some other places, to the common people. Mr. J. M., a venerable man, still living in vigorous old age, and formerly a merchant of Boston, once related to me an anecdote still more striking than that just recorded; so striking that I believe I have scarcely forgotten a word of it.

When I was an Apprentice (said Mr. M.) to old master Eliot, who was at that time an eminent merchant of Boston, and belonged to the highly respectable family of that name in the city, I entered the breakfast room one cold winter morning, where, though the hour was early, I found one of my fellow apprentices engaged in reading the newspaper. He was a very intelligent and pious young man, and a member of the Rev. Mr. Eliot's Church. I saw he was much interested in what he was reading, for his countenance indicated the workings of intense feeling. In a few moments, he dropped the paper, and turning to me, with startling emphasis exclaimed; "*then*, M——, I am a dead man!" In amazement, I begged an explanation of his meaning. "Read that article," said he, handing me the paper, which he had dropped. I took it, and, from an English extract, read, what, afterwards indeed, proved to be a premature, or rather unfounded announcement, to the following effect; (I have forgotten said he, both dates and names,) "On —— day of the month, will sail from this port in his majesty's ship, ——, the Rev. Dr. ——, who is expected to go out as first Bishop of New England." "Why, my friend," I replied, "I see in *this* no reason for your exclamation." "*No reason?*" he rejoined, with the same startling emphasis: "*No reason?* Why, I tell you M——, if this announcement prove true,

the moment Dr. —— sets his foot on Long Wharf, Boston, as Bishop of New England, *I will shoot him!* And the next moment, I will surrender myself into the hands of justice with the *certainty of being hanged!* I feel that, by such a deed, I should be doing God service."

The auto-biography proceeds: "It was this violent and extreme abhorrence of the Church of England, and this desire to suppress it, which the rather induced the ministers of the Congregational Churches to engage so warmly in our revolutionary contest; and to preach *war* instead of *peace*. In their sermons and prayers, and by all possible means, they roused the people to arms, and to hatred of the British.* In the year 1776, when I was ten years of age, one of my father's hired men, who was a Congregationalist, asked me to accompany him to one of their ordinations. I went: and though so young was yet shocked at the bitter imprecations of their ministers against the English. They prayed that their enemies' ships might all be dashed against the rocks, and their crews be sunk to the bottom of the Ocean! &c. &c. How different did it all seem to me from those prayers of the Church, to which I had been accustomed; and from what I had been taught of the Christian duty of beseeching God to *forgive* our enemies, not *destroy* them! And how blind is the wisdom of man to the ways of God! How little did they foresee that their effort to eradicate the Church from this country, though for a while they *seemed* to succeed, were, in the ordering of God's Providence, opening the way for its establishment and rapid increase!"

The object of the auto-biography in this extract is, not to revive the influence of unpleasant recollections; thanks be to God, the day of their influence, it may be hoped, is forever past: but to exhibit one of the sources of that style of preaching in former days among the clergy of the Episcopal Church, which, as he had remarked, has now been so generally changed for a better. Hence he goes on to observe:

"The clergy of the Episcopal Church are men of like

* See Note to p. 24.

passions with others. It is not strange that those times, 'which tried men's souls,' should have shewn that we all come short of perfection. I carried with me to Bristol too much of the prejudice and bigotry, which I had imbibed in Connecticut. There was still remaining among Episcopalians not a little of that proud contempt of the Puritans, and of what was termed fanaticism, which belonged to the so called 'Old School,' whose origin may be said to date in the reign of the Second Charles of England. Adopting the practice of my brethren, whom I thought wiser than myself, my preaching had been far too much on sectarian distinctions, and topics of controversy, especially against high Calvinism and schismatics; and quite too frequently in defence of the distinctive principles of the Protestant Episcopal Church, to the too great neglect of the essential doctrines of Christ, and of the necessary duties of Christians. This manner of preaching among our clergy very much strengthened the belief among other denominations that Churchmen, as we were then called, were but formalists and bigots; regarding the Church more than religion, and the Prayer-book more than the Bible; departing from their own Articles and Homilies, and destitute of true piety and renovation of heart. And much mortified, grieved and humbled have I formerly been, that these things should be so much said, and I so little able to refute them.

——— 'Pudet hæc opprobria nobis,
Et dici potuisse, et not potuisse refelli.'

To God's praise, not ours, be it said, that at the present time a far better state of things among us prevails.

"And not only are things in a better state now; but even then, this bigotry and sectarian spirit were, I have reason to believe, more prevalent in Connecticut than in other portions of our Church. This was owing, no doubt, to their peculiar circumstances and trials, as well as to the character of a State formerly so noted for controversy and litigation. Certainly in Rhode Island I found a materially different condition of things. Those of my sermons, which, in Connecticut, had

appeared to be most acceptable and were most applauded, gave offence in Bristol, Providence and Newport; and I soon found that, by continuing the controversial style of preaching, some of the most pious of her members would be driven from the Church. This was particularly true of those called Methodists. They had recently formed a Society in Bristol, consisting of a few respectable people, who had been communicants in the Congregational Church. On my arrival in Bristol, they had a minister who preached for them one half of the time; and as I was informed, (too late indeed) they at once passed a resolution in their meeting, that they would, for the other half, attend my ministry. It has since been my belief, that had I, in my teaching at that time, followed the example of St. Paul, (1 Cor. ii. 2; ix. 19—22.) they would have united with the Episcopal Church. But, the Lord reigns; and perhaps He ordered it for the best. The Episcopal Church was soon filled; and the Methodists soon had a large Society there, and have been instrumental of much good."

This extract is valuable as furnishing unequivocal proof of an important change in the views, as well as in the course, which had been adopted by Mr. Griswold, upon his entrance into the ministry. There is, indeed, no reason for supposing that he ever caught the controversial mania in its full virulence. From the very first, he evidently belonged to the more serious and spiritual class of the clergy of our Church, and had a standard both of religious feeling and of religious action altogether higher than that, which had been set up around him. Still, the idea, which I have, from time to time, intimated, that his views were not, at first, clearly and fully developed, and that events in the providence of God subsequently wrought a marked change in his character both as a Christian, and as a minister of Christ, is abundantly sustained. When he wrote the last extract, at the age of seventy-four, he was far from being, religiously, the same man as when he kept the Methodists from uniting under his ministry by a style of preaching, which has, no doubt, in numberless other instances, been the means of shutting out

from our Church her best materials for growth, and even of expelling from her veins some of her own best life-blood. Experience has, I apprehend, demonstrated that the best way of extending the institutions of our Episcopacy is not found in asserting for them *exclusive* claims; in the dogma, "No Bishop, no Church;" or in a course, which shews that there is more *heart*, more *zeal*, and more *ability* in preaching Church government and Church polity, than in preaching Jesus Christ, and him crucified. Our *exclusive* claims are abundantly fraught with *excluding* energies; and well would it be for us if, when those claims have been pressed to the extreme point of shutting out from our communion much of the best religious portion of the community, instead of reproaching them for having cut themselves off from the Church Catholic and her covenant, we all had the heart of Bishop Griswold, to say: "the Lord reigns; and perhaps He has ordered it for the best." With such a spirit, as the fruit of our sad experience, we should at least have the best prospect of being able thankfully to add; "The Episcopal Church will soon be filled, though the Methodists also *have* a large Society, and are happily instrumental of much good."

In what respect the change, to which I have adverted, in Mr. Griswold's views and practice, first began to manifest itself, and to contribute to the result of filling the Episcopal Church under his ministry, may perhaps be gathered from the next extract to be made from his auto-biography.

"So far as I know," he writes, "I was, of our clergy in New England, *the first to hold evening lectures*. Though this is now a thing so common, yet it was then by many of our good people exceedingly disliked. Our Bishop in Connecticut once observed in my hearing; 'night preaching and pulpit praying are two things, which I abhor.' But other denominations practised both; and soon after my settlement in Bristol I found that many of my parishioners attended their meetings; and it was, *at first*, from fear of the result of their straying away among those, who appeared to have more zeal, that I proposed to our Vestry, and with difficulty obtained their leave, to open my Church for a third

service on Sunday evenings. I have had reason to believe that this was the most fruitful part of my ministry, because more people attended at the third service, than at the other two, not a few of whom attended our service at no other time. I continued the practice of three services every Sunday for thirty years; so long indeed as I had a parish particularly under my pastoral care."

A pretty good proof is here furnished that he had done shutting the doors of the Church by turning the oft-heard key of her *excluding* claims; and that, in opening them, he had also found the secret of drawing in those, who had before been shut out; the simple secret of shewing that the Church can be quite as full of the Gospel of Christ crucified as she is of letters patent to successorship from the apostles, in the line of the ministry, which they organized.

Of the amount of labor, which he thus added, we may form some estimate, by reflecting, that, during the thirty years which he mentions, he had charge either of a large school, which engrossed the usual day-time of each week, or of a large Diocese, which, within its wide circuit, brought upon him "the care of all the Churches," even while not engaged in his visitations; that he burnt many hundreds of his early sermons, which he had found comparatively useless; and that thus, amidst the multiplied and combined cares of family, school, parish and diocese, he was constantly driven to the writing of new sermons, sometimes while relieving his wife of the care of the children, sometimes by stealing hours from sleep, and sometimes, peradventure, by abstracting them from his meals; as when, in the solitary school-house at East Plymouth, he was summoned from his preparation for Sunday to the rescue of the drowning boy.

In reference to that portion of his life, which I have been reviewing, I have but two more extracts from the auto-biography to give. The dangerous illness, into which he fell at his brother's, and on his way home, and of which he has given so affectingly simple an account, happened, it will be remembered, in 1809; five years after his settlement at Bristol. It is in allusion to this that he says:

"After the sickness above mentioned, my health was but slowly regained; and I found that the labor of preaching three times each Sunday, besides occasional lectures in Lent, especially with the sole care of a large school, was what I should not be able long to endure. Under these circumstances, I remembered the words of Bishop Jarvis, that after a few years' absence, he should expect me to return to his Diocese. I therefore visited Connecticut, and was very earnestly invited to take the rectorship of a Church in a situation and on terms, which to me and mine were very pleasing. I accepted the invitation, and had determined on the time when I would visit the place and make the necessary arrangements for removing my family. But I was diverted from my purpose by an occurrence to me totally unexpected, and in my view exceedingly providential."

The parish to which he was thus invited, and the charge of which he thus accepted, was that of St. Michael's, in the beautiful and important town of Litchfield, about eight miles from Harwinton, and the same distance from Northfield, in his former cure. Of this parish of St. Michael's the present writer was afterwards Rector. Some of my parishioners there had once been members of the Harwinton parish during Mr. Griswold's early ministry; and well do I remember the terms of profound respect and of affectionate remembrance, in which they were wont to speak of their former beloved minister; as well as the expressions of deep regret, which they, in common with the elder members of the Litchfield parish, used to express when speaking of their disappointed hopes of sitting once more under his ministry. Before looking at the "unexpected" and "providential occurrence," which was the occasion of their disappointment, it will be proper to go back and look at some things in Rhode Island, at which the auto-biography has not yet glanced.

The religious condition of the parish in Bristol, when Mr. Griswold became its Rector, was emphatically at low tide. Its number of communicants was very small; while even this small number was not characterized by any very en-

lightened views of Christian truth, or of Christian character. Whenever they were met together for the purpose of talking *about* religion, they were in the habit of dismissing the *young* people from the room, as though they were not *expected* to take any interest in the subject. Of course, the mass of the population were sadly regardless of its claims. But, long before he left the place, a marked change in its religious character had been produced, in which he was felt and acknowledged to have been largely instrumental. He was reverenced and beloved, as a man who exerted a deep, steady, healthful influence, and who exerted that influence in such a way as to constrain respect and kindness even from those, who refused to follow his instructions. He was in one sense irresistible even to the wicked, in that his manners, though holy, were yet *kind;* and in that his reproofs, though faithful, were yet *gentle.* "The notoriously sinful and profane quailed at his presence, and were compelled to shew him their respect." Such is the written language of one, who has lived in his family and been long under his ministry; and it is evidently a version of the remark, which I heard from several during my visit to Bristol, that the very drunkard in the street, if he happened to see Bishop Griswold coming, and so near that he could not retreat from sight, would at least steady himself against the nearest post, or wall of a house, and maintain all possible gravity and respectfulness until the holy man had passed out of view.

In the year 1805, less than twelve months after his settlement in Bristol, he began to descend into that vale of tears, through which he was afterwards so long in passing, and from which he never wholly emerged till it opened for his own entrance into the dark valley of the shadow of death. By his first wife, he had a family of twelve beautiful and lovely children; ten of whom faded and fell victims before his eyes to that pale and wan destroyer, *the Consumption;* though all of them, but one, lived in health and loveliness to be over twenty years of age. The one, that died first and earliest, was his daughter Harriet, in the twelfth year of her age. It was in her death that he began, with a trembling hand, to lift the cup of deep sor-

rows to his unmurmuring lips. On this subject, however, I will not dwell at present. It will be better to recur to it, when we can look upon him as he stood in the vineyard of his Master, a tree loaded with the rich and ripe fruits of sanctified affliction.

In the year 1806 he was prominently engaged, as a member of the Rhode Island Convention, in an attempt, which was then made to supply our Church in that State with the services of a Bishop. The progress and result of this attempt he thus records:

"After the death of Bishop Parker, which happened Dec. 6, 1804, six months after my removal to Bristol, much anxiety was expressed by a few of our clergy in Rhode Island respecting the Episcopal supervison of our Churches in that State. After much deliberation and some delay, the subject was considered in a Convention, which met in Newport, Nov. 12, 1806; when it was unanimously determined to invite Bishop Moore of New York to take those Churches under his Episcopal charge. It was judged that the age and infirmities of Bishop Jarvis would render it very inconvenient for him to visit Rhode Island. A Committee was appointed by the Convention, and myself by the Committee, to acquaint Bishop Moore of the election, and to express the earnest desire of those Churches that he would extend to them his Episcopal supervision."

The auto-biography then gives an *extract* from the letter, which Mr. Griswold, as chairman of the Committee, addressed to Bishop Moore, in pursuance of their appointment. But, as I happen to have the original "*rough draught*" of that letter, I will give the whole; though, doubtless, as it was finally sent to Bishop Moore, it was in a somewhat amended form. The extract above alluded to, however, constitutes the body of the letter, and is of course given in its final shape. It differs so little from the corresponding part of the original in my possession, as to make it probable that the whole is substantially correct.

——————— "Nov. ——, 1806."

"Right Reverend and dear Sir,—The Convention of the Protestant Episcopal Church in Rhode Island convened through the blessing of God at Newport, on the 12th Nov. instant. The members were unusually punctual in their attendance, and all the parishes were duly represented. The want of a Bishop to preside over this Church was, as you will readily suppose, the subject most interesting to the whole Convention; and after that mature deliberation, which its magnitude and importance required, it was unanimously agreed to proceed to an election. The result you will see in the copy of the vote inclosed; which not less from inclination than from duty, we most respectfully submit to your charitable consideration. With much pleasure we assure you that the greatest harmony prevailed during the whole business. In truth, there was but one mind on the subject in the whole Convention.

"We whose names are underwritten were appointed a Committee to acquaint you with the election and to solicit your acceptance. This latter part of our duty we now most sincerely perform:

"Unwilling as we are to add to the burden of your duties, which are many and laborious, yet relying on your well known zeal for the religion of Christ, and the prosperity of his kingdom, and considering the wants of our few Churches in this State, we do most earnestly entreat you to take them under your Episcopal charge. The Churches in the state of New York, actuated by that charity, which seeketh not her own, will, we doubt not, consent that their brethren in Rhode Island should participate in the benefit of your Pastoral care. Our distance from your place of residence, considering the facility of communication, will not, we trust, be thought an objection. At present, we cannot hope, in that respect, to form a connexion more convenient. Our parishes are few in number and so situated as to be easily visited. The unanimity and earnestness, with which all our people join in this request, present a pleasing prospect that, through the divine blessing, your consent to our request will be attended

with very beneficial effects; while, from your refusal, serious evils may justly be feared. For, besides the little hope of equal harmony in another election, where can we look for aid? In Massachusetts the Episcopate is vacant. The Diocese of Connecticut is indeed supplied with a worthy Bishop; but the infirm state of his health, and the tediousness of the road by land, leave us no hope for benefit by his labors. It is, Rt. Rev. Sir, to you alone, under God, that we can look with hope for that aid, which is likely to awaken the zeal and promote the union and prosperity of this Church. This aid, as well in behalf of ourselves as of the Churches which we represent, we most earnestly request you to vouchsafe us.

Praying God to bless and long continue your pious labors, and useful ministry in His Church,

We remain, Right Reverend and dear Sir,

Most respectfully, your friends and brethren,"

Alexander V. Griswold, } Committee.
Theodore Dehon, }

"We had entertained the hope," says the auto-biography, "that he would accede to our request, and were much disappointed, and not a little discouraged, when his answer declining it, was received. His letter is probably among the records of the Convention in Rhode Island."

A *copy* of this letter I have in my possession, from which it appears that the Rev. Theodore Dehon, afterwards Bishop in South Carolina, was one of the Committee, above named, of which Mr. Griswold was chairman. Of how many, or of what other members the Committee consisted it does not appear. The letter was as follows:

"New York, Dec. 29th, 1806."

"Rev. and Dear Sir,—The vote of your Convention, expressive of a desire to place the Church in Rhode Island under my superintendence, is a token of respect and confidence, which cannot be otherwise than very grateful to my mind. I am perfectly sensible that the prosperity of our

Church greatly depends upon the regular performance of the duties, which are peculiarly Episcopal. It is, therefore, with deep regret that I find myself under the absolute necessity of declining the honorable offer, which your Convention has been pleased to make. A similar application was lately made from South Carolina, with which it was not in my power to comply. So numerous and incessant are the duties already incumbent upon me, that I cannot consent to multiply my engagements; as I should then continually live under the painful consciousness of undertaking a task, that could not be performed.

Be pleased to make my sincere respects to the gentlemen of the Convention, and signify to them my determination on this occasion.

I remain, Rev. and Dear Sir,

Your very affectionate friend and brother,

BENJAMIN MOORE."

With the inception and failure of this measure began, continued and ended the *independent* efforts of the Episcopal Church in Rhode Island to supply itself with the oversight of a Bishop; and for nearly five years longer it, in common with our Churches in Massachusetts, Vermont and New Hampshire, remained in that feeble and uncertain condition, which must ever mark the infancy of our Church, while destitute of Episcopal care and services.

Meanwhile, the subject of our memoir continued to pursue his toilful and self-sacrificing way; a way little diversified with incidents, other than those presented in the daily and weekly round of duties in his school and in his parish, until the period of his projected return to Connecticut. His course of life was, in some respects, different from what it had been in his former parishes, especially in the interest and part, which he was called to take in the annual Conventions of Rhode Island;—but it was equally laborious and more exhausting. Voluntarily assuming an extra amount of duty on the Lord's-day; and contriving to support and educate a growing family on an inadequate salary by adding the labors of a school to those of a parish; he was necessarily

much confined, and, beyond his parish and the Convention, but little known. While, as we have seen, the multiplication of his cares and his almost constant confinement to sedentary habits under intense application of mind, were secretly and slowly wearing down the strength of even his uncommonly vigorous constitution. His *hours*, indeed, could not well be more completely engrossed than they had been in Connecticut; but it is plain that the *manner*, in which they were spent, was less favorable to firm health.

The character of society around him, and the class of minds over which his influence was exerted, were considerably changed. There was in Bristol more of that artificial life which accompanies wealth and education, than there had been in Litchfield county. But, amidst it all he continued the same humble, laborious and world-renouncing man; while, the character of his own mind, rising with the exigences that tasked it, was found as adequate to the work of influencing and moulding the elements about him, as when he moved in the simplest circles of the most rural life. Although he never was a man, who arrested popular attention at once, and who, wherever he went, assumed forthwith the port of command, the attitude of a leader, yet he was a man, whose mind, in proportion as you came close to it, and pressed your demands on its powers, exhibited those powers in their richest variety, and in their true extent. He was a man, whose influence always grew with the continuance of his citizenship in any particular place. If he did not strike at *once*, he struck *surely;* and what he *gained* in influence he never *lost*. The more nearly *thinking* men *inspected* him, the more highly they *respected* him. His humility kept him voluntarily low; but, if you attempted to handle him roughly, or to press him down, you must be much of a man indeed not to find him rising above you. He would willingly be the servant of all; but if you attempted to *treat* him as a servant, he was quite likely to prove your master. And yet, he never asserted and shewed his superiority by imitating rudeness and insolence, or by retaliating a wrong. On the contrary, both under favorable

and under unfavorable pressure, his superiority was seen in this; that, when you came near him, with *friendly* intent, you found yourself in contact with great goodness and with decided strength; while, if you approached with *unfriendly* purpose, you found him your superior for the very reason that high powers, penetrated with real goodness, always shew to the best advantage when you treat them most roughly. If you attempt to press such a man down, and then look for him *below* you, you are sure to find him *above*. The cheerful humility, the voluntary lowliness of Mr. Griswold was through life favorable to true growth and permanency of influence. If it kept him low and much out of sight, it kept him so much nearer the people, the great mass of life and strength in every country. He did his work in the depths, not on the surface of society. He was a diamond in the mine, ready to shine whenever brought out; and cut, most providentially and most fitly, for the occasion which was so soon to draw him forth to view.

To this occasion he alludes in the last extract, which I have given from his auto-biography. When he accepted the call to Litchfield, our Churches in the four States of Massachusetts, Rhode Island, New Hampshire and Vermont, were on the very eve of that Convention, which elected him Bishop of the Eastern Diocese. The preparatory measures, which led to that Convention, had all been matured before he received the call to Litchfield; and in those measures, so far as the concurrent action of the Rhode Island Convention was required, he had, as we shall see, borne his full share. And yet, so utterly without thought was he of becoming himself a candidate for the Bishopric about to be created, that he was on the very point of removal from the limits of the Diocese, which was to be formed; and was prevented from carrying his purpose into effect by nothing but an occurrence the most purely providential in its character. It is needless to say that, if he had not thus been withheld from returning to Connecticut, a man so utterly unknown as he was to the Churches in Massachusetts and New Hampshire would never have been thought of for the office

to be filled. In view of these circumstances we are prepared to appreciate the perfect sincerity with which he penned the sentence, when, speaking of his expected removal to Litchfield, he says: "I was diverted from my purpose by an occurrence, to me totally unexpected, and in my view exceedingly providential."

The measures which led to the organization of the Eastern Diocese and its result deserve a separate and particular notice. It is enough to say here, that the Convention, in which the organization was perfected, assembled in the city of Boston, on the 29th day of May, 1810; that Mr. Griswold was elected Bishop on the 31st of that month; and that his consecration took place in the city of New York just one year from the assembling of the Convention,—i. e.; on the 29th day of May, 1811, a few weeks after his entrance on the 46th year of his age.

ACCOUNT OF THE ORGANIZATION OF THE EASTERN DIOCESE, AND OF THE ELECTION AND CONSECRATION OF BISHOP GRISWOLD.

In proceeding, now, to detail the facts, which lie at the origin of the Eastern Diocese, and which led to the consecration of Bishop Griswold, the best preface, which I can give, will be found in the brief and simple narrative, which he has himself furnished in his auto-biography. Having recorded the failure of the effort in Rhode Island, to place those Churches under the care of Bishop Moore, he proceeds;

"After that, nothing respecting this business was done till the proposal which was made for a union of the Eastern States in one Diocese. This was first mentioned to me by the Rev. Wm. Montague, whom for the first time I then saw. But, as I had already determined to return to Connecticut, I thought it not proper that I should take any part in the business; and I have often wondered since that I did not then feel more interest in it, and make more inquiry about what was done and doing respecting it. At that time, I was still relying too much on my own wisdom, and occupied with what seemed to me the best course for my future life. Notice was sent me of the proposed Convention of the four States, to be held in Boston for the purpose of electing a Bishop. But, considering that I should not belong to the new Diocese, I thought it was not my duty to take any part in the choice of its Bishop. And it so happened that my appointment to visit Litchfield and make preparations for my removal, was at the same time with the meeting of the proposed Convention. The Rev. Mr. Ward, then officiating in Newport, who was a native of Litchfield and wished to visit his friends there, had agreed to accompany me. But, a day or two before we were to commence our journey, he sent me word that he had been taken ill, and requested me to postpone it till the following week. I was not a little disappointed; still, I consented to his request.

"While I was thinking of this disappointment, it suddenly occurred to me, that, as my school had been dismissed, and I was therefore not particularly engaged, it would be pleasant to attend the Convention and become acquainted with the clergy, who were then almost all strangers to me. On my way to Boston, my mind became suddenly and deeply impressed with the importance to the Church of the business, on which we were about to meet; and most earnestly did I pray that the Lord would mercifully direct us in what we should do. In Boston, I called on the Rev. Mr. Bronson, (the clerical delegate from Vermont,) who was a native of Connecticut, and with whom I was acquainted, and informed him that I had for some time been of the opinion that the Rev. Mr. Hobart of New York, could they obtain him, was, of all the clergy of my acquaintance, the best qualified to be their Bishop. It had not then occurred to me that he might be expecting an election in his own state. Mr. Bronson replied, that he had written to Mr. Hobart on the subject, and (if I remember aright) read me the answer, which he had received, declining to be a candidate for the office in the Eastern Diocese.

"What the election was, is well known. To the gentlemen, who communicated to me the result, I replied that I was ready then to give an answer; and should not hesitate to decline the acceptance of an office for which I deemed myself unqualified. And if I ever uttered a word of truth I uttered it then. One of the first thoughts that entered my mind, and that caused me no little anxiety, was, *that the Lord, in displeasure, had suffered such an election.* I was, however, earnestly requested to delay my answer, and to give the subject the most serious consideration: a request to which I assented.

"The subject was, of course, *very* seriously considered. One of the first points, on which I came to a determination, was, that in case even one clergyman in any of the four States should be found opposed to my acceptance of the office, I would not accept. The Rev. Mr. Fisher of Salem, did not attend the Convention, and the Rev. Mr. Bowers of

Marblehead, voted, I was told, for another person. I visited these two brethren and frankly stated to them my views; and they both expressed to me their wish that I would accept. I then determined to consult Bishop Jarvis and those of the clergy of Connecticut with whom I was acquainted; and accordingly made a journey through that State for the purpose. Without seeming to doubt or hesitate, they all advised my acceptance. Some further measures which I took to satisfy my mind, and the resolutions, which I made on the occasion, need not be mentioned. It is enough to add, that the election was in May; and that, in the following September, not without diffidence and fears, I signified to the adjourned Convention my acceptance. Whether I did wisely, and was actuated by right views, the God of heaven knoweth. May He compassionate my frailty and forgive my sins.

"My consecration took place in New York, in May, 1811."

Thus far speaks the auto-biography in its account of this very interesting portion of the life of Bishop Griswold. It concurs with other documents in my possession in shewing that if ever the "Nolo Episcopari" came with truth from the heart through the lips of any man, it was from Mr. Griswold on receiving the announcement of the Convention, which called him to the Episcopate. We must, now, however, go back and trace the inception and progress of the movement, which resulted in his election.

The effort, at which we have looked in Rhode Island in 1806, to place the Church in that State under the care of Bishop Moore, had its origin in the causes, which led to the formation of the Eastern Diocese. These causes were two: 1. The peculiar need of a Bishop to watch over the infancy of a Church Episcopally constituted; 2. The weakness of our Church in the Eastern States, rendering each State separately inadequate to the maintenance of a Bishop.

1. It results from the very genius of our institutions that even the infancy of our Church in any region should feel the need of a Bishop. I do not mean that presbyters alone

cannot faithfully preach the Gospel; or, that if they alone faithfully preach it, the people will not hear, believe and be saved. But I mean, that there are *general* as well as *local* interests to be cared for in securing prosperity to a spreading community of Christians. There are unity to be preserved; union and harmony to be promoted; and measures of broad and comprehensive utility to be conceived and executed. These things need government; a recognized authority, to which respect may be paid, and a spring of influence, in which confidence may be reposed. In these things, and under our institutions, presbyters are not accustomed to act. The deeply rooted principle of *parity* among *them* is apt to keep them isolated while without a Bishop; so that the life and prosperity of the parts do not circulate and become the life and prosperity of the whole. To this end they need an authorized leader, a mind that is qualified and that is expected to *ad*vise and to *de*vise measures for the common weal; a head to their body, that its heart may beat intelligently as well as strongly; and that there may be consistency and order, foresight and efficiency in its movements towards the great ends of outward growth and of spiritual prosperity.

2. But in the Eastern States, there was a peculiar weakness in our Church, rendering it extremely difficult either to procure or to maintain Bishops in the Dioceses severally. This weakness arose from the fact that the genius of New England people and of New England institutions was of all others most inimical to the introduction and growth of Episcopacy. When Patrick Henry hurled the hot thunderbolts of his eloquence against the tithe-gathering clergy of the British province of Virginia, till they instinctively rose and fled in terror from his presence, we may easily conceive that the auguries of popularity to our Church in that quarter were indeed bodingly dark. But darker yet were they on the shores of New England, where the whole spirit of the people was a more constant as well as a more terrific orator against our Church than even the Virginian Demosthenes; and where, for long years, every step, which she took, left the track of

a *hunted thing!* After the War of the Revolution, indeed, which resulted in the establishment of free institutions, including the toleration of all forms of religious worship, nothing could be done *openly* against our Church in the Eastern States. It continued therefore to live without public molestation. Still the breath of popular sentiment set so strongly against it, that its continuance was almost as precarious as that of a newly transplanted tree amidst the sweepings of the whirlwind!

In Massachusetts the early strength of our Church was greatest both in numbers and in wealth. Here, therefore, as early as May, 1796, a Bishop was elected in the person of the Rev. Dr. Bass of Newburyport. He was not consecrated, however, till the year following, May 4th, 1797; and dying in September, 1803, was, but for little more than six years, permitted to give his counsels and his strength to the infant Diocese, over which he had been placed. In May, 1804, another effort to give a visible head to our Church in Massachusetts was made, which resulted in the election of Dr. Parker of Trinity Church, Boston. He was consecrated the following September;—but dying in December of the same year, without ever having met his Convention, he left the Diocese to the discouragements, incident to such a sudden disappointment of its hopes.

Between the death of Bishop Bass and the election of Bishop Parker, there was an unofficial movement towards the Episcopate, of which, it is presumed, the public know nothing, but which, had it been successful, would have prevented the subsequent formation of the Eastern Diocese; inasmuch as the individual then in view lived for many years in the enjoyment of health and of well earned influence. I allude to the Hon. Dudley A. Tyng, the father of the Rev. Dr. Tyng of Philadelphia. It is from the latter that I have received the substance of the following account, the particulars of which will doubtless be deemed worthy of record.

"The ancestors of Judge Tyng had from generation to generation been members of the Church of England; in the communion of which he himself had been educated pre-

vious to the period of our Revolution. His grandfather founded the Church in Newburyport;—in the grave-yard of which five generations of the family lie buried. When he entered Harvard College, in 1778, it was the single purpose of his heart to devote himself to the ministry of the Gospel in the Church of his fathers. But the non-intercourse, which war introduced between the two countries, made his visit to England for ordination impossible; while the state of the family rendering immediate employment necessary, he turned his attention upon the study of law. Yet he never changed, so far as to abandon, the current of his earlier interests and studies. Theology, in especial connexion with the Church of England, formed the basis of his favorite reading; and the whole welfare of the Church, which, in these United States, had descended from that in which he was born, constituted one of the chief objects of his affection and care. When, therefore, the death of Bishop Bass in 1803, had deprived the Diocese of Massachusetts of its head, Dr. Dehon, then of Newport, Rhode Island, and afterwards Bishop in South Carolina, waited on Judge Tyng, in the name and at the request of several of the clergy of Massachusetts and Rhode Island, with the earnest solicitation that he would consent to receive orders first as a deacon and then as a presbyter, that they might with as little delay as possible elect him their Bishop in the place of that venerated man, of whom the Church had just been deprived, and to whom he had been most particularly attached. With a modesty characteristic of himself, however, he shrank from the proposal, and finally rejected it. Affairs, consequently, took another turn. Dr. Parker was elected and died; and amidst the discouragements which ensued came up that shape of things, which eventuated in the organization of the Eastern Diocese, and in the consecration of Bishop Griswold.

The incident just narrated is interesting, particularly as it shews, in the deep interest which Judge Tyng took in the welfare of our Church, the ground of that peculiar intimacy and connexion which subsequently sprang up and was per-

petuated between himself and Bishop Griswold, and between their respective families. Seldom are two men found better fitted to win and secure each other's confidence than they. From the time of his election, Bishop Griswold became and continued a constant visiter, and frequent inmate at Judge Tyng's, whenever he visited Boston, and so long as his friend was spared to him."

The depth of the discouragement, into which the Church in Massachusetts fell on the demise of Bishop Parker, appears in the successive and abortive attempts, afterwards made to devise some way, in which the vacancy might again be filled.

As early as the ensuing May, at the Massachusetts Convention of 1805, a *vote* was passed, recommending "proper measures for communicating with the States of Rhode Island and New Hampshire, on the subject of *joining in one Diocese*, and of making choice of a Bishop:—and the Standing Committee were *ordered* to correspond with the clergy of those states on the subject of the proposition." Nothing however,—at least nothing effectual—was done in obedience to the order.

At the the next Annual Convention in Massachusetts, May 1806,—"The *President* was requested, by *vote*, to write to the clergy of the several churches in the States aforesaid, on the subject of joining the Church in Massachusetts in the choice of a Bishop to preside over *these States in one Diocese*." This vote proved as fruitless as its predecessor.

At the Convention in Massachusetts, May 1807, "the *Secretary* was *ordered* to inform the several churches *in the State*, that it was the wish of the Convention to take the sense of the several churches on the question of the necessity of electing a Bishop, or of putting themselves under a Bishop already elected; and that their delegates be requested to come prepared accordingly." This order was even more inoperative than either of the former ones;—for, before the Convention, which issued it, had adjourned, it died by the

following *vote;* "that the question of the appointment of a Bishop *subside.*"*

But, although thus unable again to bring the Church to action through the Convention, yet individuals among the clergy felt too strongly the pressure of necessity wholly to abandon effort, and in despondency wholly to give up the cause of the Church. The next year nothing was attempted in the Convention; but something in a different way, and with better effect, was done. At what particular date, it is now impossible to determine, but probably between the Massachusetts Convention of May 1808, and the ensuing one of May 1809, not long before the latter, *an informal meeting of some of the principal clergy of Massachusetts and Rhode Island* was called for the twofold purpose of devising and recommending some plan, by which they might secure Episcopal supervision; and of concerting and adopting some measure for rendering available the landed property belonging to the Church in the several Eastern States. At this meeting, it appears by a written statement from one of its members, now in my possession, that the plan of the Eastern Diocese was discussed and in good part matured; while to the same origin may doubtless be traced the measures, which finally resulted in securing to our Church much of the lands, in New Hampshire and Vermont, which had been left, under Charter from Colonial Governors, to "The Society in England for the Propagation of the Gospel in foreign parts."

The meeting, to which I have adverted, was held in Dedham, at the house of the Rev. Wm. Montague. This gentleman, as he states in a letter of a subsequent date to Bishop Griswold, was induced to call that meeting by assurances from the Rev. Drs. Morss and Gardiner, and the Rev. Mr. Bowers, that they would share with him the expense, by which it might be attended. He accordingly engaged in the enterprize; spent much time; rode more than a thousand

* For the above votes and proceedings, see, abstract from the journals of the Massachusetts Convention, printed by order of the Convention, from 1784, to 1808; and prefixed to the printed journals for subsequent years.

miles in visiting the clergy, from first to last; gave thus a vigorous impulse to the movement; set other men to thinking; and, what they concerted at the meeting, he brought before the ensuing Convention. This Convention was held in Boston, May 30th, 1809; and by adjournment in Cambridge the last week in August of the same year. Its proceedings reveal the efficiency of the influence, which emanated from the meeting in Dedham. The following are its most important votes:

"That, in the opinion of this Convention, it is expedient to proceed, as soon as may be, to the choice of a Bishop; and that the Standing Committee be requested to invite the Churches in Rhode Island and New Hampshire to join in the choice." This vote was passed in *Boston*.

At the adjourned meeting in *Cambridge*, the following were added: "That the Standing Committee be authorized to inquire into the situation of the Episcopal Church in Vermont, and invite them to join us in the choice and maintenance of a Bishop."

"That contributions be obtained to a fund for the support of a Bishop:"

"That a Committee be chosen to apply for an act of Incorporation for 'The Trustees of donations to the Protestant Episcopal Church:' and,

"That another Committee be appointed to inquire into the situation of any lands heretofore given to any Churches, (parishes,) in Massachusetts."*

These votes *all* took effect. A subscription to the fund for the support of a Bishop was soon opened. The Incorporation of the Trustees of donations followed. The condition of the Church lands, not only in Massachusetts, but also in the three other States, was investigated. And the plan for the organization of the Eastern Diocese was at once carried into execution. One week after the May session,—i. e., June 7th, 1809, the Convention in Rhode Island received and acted on the letter from the Standing Committee

* See abstract from the Journal of Massachusetts Convention for 1809.

of Massachusetts, inviting co-operation in the choice of a Bishop for the Diocese about to be formed. And a similar communication was in due course of time received and acted on by the Convention in New Hampshire, and by the Churches in Vermont; though to their early records I have not been able to obtain access.

Whether Mr. Griswold was present at the meeting in Dedham, which really originated all this movement, I am not informed; but he was a member of the Convention in Rhode Island, which received and acted on the communication from the Standing Committee in Massachusetts, and took further and effective part in the measures, which resulted in the final and complete organization of the Eastern Diocese, as the following documents shew. My object, however, in giving these documents is, to exhibit the part, which the Churches in the other States took, in concurrence with that in Massachusetts, in giving effect to the plan, which had been matured. They are from the Journals of the Rhode Island Convention; but, the Convention in New Hampshire and the Church in Vermont took substantially the same steps, which are here indicated.

From the Manuscript Journal, then, of the Rhode Island Convention, holden in Newport, June 7th, 1809, it appears that a letter was "read from the Convention of Massachusetts on the subject of electing a Bishop, whose jurisdiction should embrace the States of Massachusetts, Rhode Island and New Hampshire. After some debate, it was resolved that the further consideration of the business be postponed; and that a Committee of correspondence be appointed, with power to call a Special Convention to hear the result."

This Committee, as their *report* shews, consisted of "the Rev. Alexander V. Griswold, chairman, the Rev. Theodore Dehon, and the Rev. Nathan B. Crocker."

A measure, preparatory to the Special Convention which this Committee were empowered to call, was rendered necessary by the disaffection, which, in the then unsettled and uncertain state of things, had seized on the ancient "Narraganset Church," as the principal parish on the west side of the Bay was originally termed. This was one of the

oldest parishes of our Church in New England; and being of importance in other respects, it was highly desirable to bring it into cordial co-operation with the rest in the proposed measure. Its disaffection appears to have been of a general character, and not to have grown out of the movement in favor of the Eastern Diocese. The following letter, addressed to that parish by Mr. Griswold, as chairman of the Committee of Correspondence, reveals all that it is necessary to know of the case; while it is an interesting document as exhibiting the judicious and peace-making mind of its author.

"Bristol, July 2d, 1809.

"Gentlemen,—The enclosed copies of two resolutions, passed in our State Convention, held at Newport on the 7th of June last, will shew you the reason and object of this address.

"It is with very great anxiety and regret that we find your Church not represented in our Conventions *for several years:* and the coldness, dis-union and want of confidence, which seem to exist, must be painful to every friend of religion, especially to all who have any desire for the good and prosperity of our Church. Our blessed Redeemer has solemnly forewarned us of the fatal effects of division; and we need not tell you how repugnant it is to the nature and object of his Gospel. It is certainly our duty and yours to investigate the cause of this evil, and without delay to take every proper and prudent measure for its removal.

"Actuated, therefore, not less by personal feeling than by public duty, we do, beloved brethren, with much earnestness, sincerity and affection, address you on this very interesting subject, and inquire of you 'whether there exists any cause, or causes, of this unhappy disunion, which it is in the power of this Convention to obviate,' and remove. And we do most cordially 'assure you of the interest which the Convention feel for St. Paul's Church, and our earnest desire that your Church should be represented in our future Conventions.'

"A restoration of confidence and union among us is, at all

times, and in its own nature, most devoutly to be desired; while, at present, there are special reasons, which strongly call for our *united* exertions. At our last Convention we received a communication from the Convention in Massachusetts, inviting the Churches in Rhode Island and New Hampshire to unite with them in the choice of a Bishop. They request an answer to their proposals, previous to their semi-annual (adjourned ?) Convention on the last of *August*. Our Convention, in acting upon this important question, did nothing more than to appoint our clergy in this State a Committee to inquire into the subject, and get from the Committee in Massachusetts every possible information respecting the principles and mode of the proposed election, and report to a Special Convention of our State, which it is proposed to call some time in August.

"The time and place of this Special Convention are yet undetermined. In a question on which we are so much and so equally interested, we wish much, brethren, for your counsel and co-operation. If any one of our churches is more than others concerned in the subject, it is yours. We hope, therefore, and we trust, that, from a sense both of interest and of duty, you will frankly communicate your sentiments and wishes on this subject, and cordially unite with us in every measure for the general good of the Church; and accept of our assurances that nothing is intended or desired repugnant to the particular interest of your Society. On the contrary, we are decidedly of opinion that nothing, under God, could more certainly tend to the good of your Church, temporal and spiritual, than a union with the other churches in this State, especially in this business, of electing a Bishop.

"As a step towards so desirable an object, and to promote harmony and good understanding among us, we propose, should it meet with your approbation, to hold the Special Convention, above mentioned, in North Kingston, at such time, within a few weeks to come, as shall be most agreeable to your parish. Be pleased, gentlemen, as soon as convenient, to inform us whether the proposal meets with your

approbation, and at what time you wish the Convention to meet."

The foregoing letter, being a copy of the original, is without name. But it is in Mr. Griswold's hand-writing and was evidently addressed by him, as chairman of the Committee of Correspondence, to the Vestry of St. Paul's Church, North Kingston. Its appeal, we may conclude, was at least partially successful; inasmuch as the proposed Special Convention was held in that Church on the 23d of the ensuing August. Thus, even in its inception, the Eastern Diocese began to effect, what it afterwards fully secured, the desirable end of preventing the revived growth, and of working the final extinction of a feeling in favor of independency, which, in earlier periods, had seemed to threaten an ecclesiastical organization in the Eastern States, having no connexion with the main body of our Episcopal Church in the other parts of the Union. But, to proceed:

The Rhode Island Special Convention met, as was stated, at North Kingston, August 23d, 1809; and the Committee previously appointed presented, doubtless through its chairman, the following report:

"The committee, to whom was referred, at the last Convention, the letter from the Church in Massachusetts, inviting the Churches in this State to unite with them in the choice of a Bishop, beg leave to *report:*

"That they are unanimously of opinion, *first*, that it is expedient and very desirable that the Church, in this State, should have the superintending care and official service of a Bishop: and *second*, that the proposal from the Church in Massachusetts opens the best prospect of obtaining these benefits in the most satisfactory manner; and, as far as the Committee have been able to investigate the subject, it appears to have arisen from an impartial and disinterested respect to the general good of the Church.

"The Committee do, therefore, recommend that this Convention should accede to the proposal from the Convention of Massachusetts; and that the churches in this State be

severally requested to appoint delegates to represent them in the *united* Convention, whenever it shall be held. All which is respectfully submitted.

Alexander V. Griswold,
Theodore Dehon,
Nathan B. Crocker, } Committee."

The above report having been read, it was by the Convention "*voted;* that the report of the Committee be received and *adopted.*" And thus, so far as Rhode Island was concerned, the way was opened for the proposed *united* Convention, and for the election of a Bishop of the Eastern Diocese. How little did the author of the foregoing letter and report dream that he was himself to be Bishop of the new Diocese, which he was thus helping to organize! This Special Convention was evidently held just after that almost fatal illness, into which he fell during his exhausting journey in "*the warm weather*" of 1809, while visiting his family relations. For, such warm weather, journey and consequent sickness could hardly have happened *after* a Convention, which lay but a week from opening *autumn.* Doubtless, therefore, he was thus engaged in the preparatory and actual business of this ecclesiastical meeting, while, as yet, he was "but slowly regaining" his health, and when he had been thinking more of going to heaven than of opening his own way into a Bishopric! His biographer need not hesitate to say that, had the *idea* of his becoming a candidate for the contemplated office, even in its dimmest outlines, entered his mind, he would sooner have hidden amid the fastnesses of Montaup than have acted as chairman of the Committee of Correspondence to this preparatory Convention.

But, the Convention was held; and, with similar preparatory action on the part of the Convention in New Hampshire, the way for final action was open. The adjourned Convention of Massachusetts was held at Cambridge the last of August. The action of Rhode Island and New Hampshire being found favorable, the bounds of the proposed union were then thrown round *Vermont* also; and thus, nothing remained but to fix the time and place, and to make the

necessary arrangements, for the meeting of the first united Convention of the Churches in the three Dioceses of Massachusetts, Rhode Island and New Hampshire, and of the Church in Vermont, where, as yet no Diocese appears to have been organized.* And this remainder of preparatory

* Since writing the above, I am able to add the following account of the action of the Church in Vermont. The facts have been received from the Rev. Mr. Bronson, the clerical delegate from the Church in that State, now resident in Ohio; and they shew that, although, as a Diocese, it had never been received into union with the General Convention, yet it was so far organized as to have a Standing Committee, and to be capable of corporate action. By reference to the Journals of the General Convention, (p. 198, 199, 204, ed. Bioren, 1817) it appears that, in 1801, and with a view mostly to the care of the Church lands in those parts, a special dispensation was granted, by which a sort of Diocese was formed, consisting of the Churches of Western New Hampshire, and Eastern Vermont, or those lying on each side of the Connecticut river, with power to hold Conventions, and to put itself under the jurisdiction of some neighboring Bishop. But this anomalous Diocese appears never to have been represented in the General Convention. Indeed, by a reference to the Journals, (p. 248, 251, 259, ed. Bioren, 1817,) it is rendered probable that in 1808, this anomaly was dissolved, and that the parishes in Western New Hampshire became thenceforth associated with those in the other parts of that State. Still, at the time, of which I am writing, the Church in Vermont alone remained so far organized as to keep up its Convention, have a Standing Committee, and continue capable of corporate action through that Committee. The following are Mr. Bronson's facts:

After the adjourned Convention of Massachusetts in Cambridge, August 1809, the Secretary for several months delayed action under the resolution, which directed an inquiry into the situation of the Church in Vermont. At length, however, in the ensuing November, the Rev. Mr. Montague inquired of him whether he had yet written to the parishes in Western New Hampshire, and in Vermont. His reply was, that he knew of no Episcopalians in those parts to whom he could address his communication. Upon consultation with Judge Tyng, therefore, Mr. Montague took his carriage, rode up to Claremont, New Hampshire; was joined there by the Rev. Mr Barber; and thence passed the Green mountains to Manchester; at which place resided two of the lay-members of the Standing Committee of Vermont. These with Mr. Bronson, constituted a majority of that body; and to these, on being called together, Mr. Montague opened the proposed measure of an Eastern Diocese. The Committee were in consultation for several days; as the result of which, they gave that measure their hearty concurrence. By Mr. Montague, they addressed a letter to Judge Tyng, signifying their wish to unite in the contemplated Diocese. The consequence of this movement was, that they soon received an official invitation from the Secretary

work was probably voluntarily taken upon itself by the Standing Committee of the Massachusetts Convention.

The time and place for the meeting of this *united* Convention were the 29th day of May, 1810, in the city of Boston; the usual time and place for the annual meeting of the Massachusetts Convention. This latter body, as it appears from its Journals, met as usual, and transacted its customary business, especially by appointing delegates to the next *General* Convention. But, upon the opening of the Convention from the four States, the clerical and lay-delegates from Massachusetts appeared and took their seats, like those from the other States, simply as joint members of the united body. This body was composed of the following delegates, clerical and lay, from their respective States, viz:

MASSACHUSETTS.

Clergy.	*Laity.*
Rev. John S. J. Gardiner,	David Green,
" James Bowers,	Joseph Foster,
" Wm. Montague,	Joseph Head,
" James Morss,	Shubael Bell,
" Asa Eaton,	Robt. Fennelly,
" Samuel Sewall.	William Winthrop,
	Andrew Craigie,
	Samuel P. P. Fay,
	Edward Rand,
	Samuel A. Otis,
	Albert Smith,
	Dr. Winslow,
	Reuben Curtis,
	Jared Bradley,
	David Wainwright,
	George Johonnott.

of the Massachusetts Convention to send delegates to the body, which was to assemble in Boston for the organization of the Eastern Diocese. They accepted the invitation, and sent their delegates accordingly; and it was supposed, at the time, that, to the decided influence and active exertions of Mr. Chipman, one of the lay-members of their delegation, much of the success, which attended the action of the organizing Convention, was to be attributed.

RHODE ISLAND.

Clergy.	*Laity.*
Rev. Alexander V. Griswold,	Thomas L. Halsey,
" Nathan B. Crocker.	Benj. Gardiner.

NEW HAMPSHIRE.

Clergy.	*Laity.*
Rev. Daniel Barber.	Erastus Torrey,
	George Hubbard.

VERMONT.

Clergy.	*Laity.*
Rev. Abraham Bronson.	Daniel Chipman,
	John Whitlock,
	Dr. Samuel Cutler.

Upon the opening of the session, the Convention was organized by the election of the Rev. John S. J. Gardiner as *President;* and of the Rev. Asa Eaton as *Secretary;* and its principal action, on the first day of its session, consisted in the appointment of a committee "for the purpose of drafting a constitution for the four confederate States." This committee consisted of eight, and was composed of the following clerical and lay-members, one of each order from each of the four States:

The Rev. Asa Eaton, } *Massachusetts.*
Shubael Bell, }

The Rev. Alexander V. Griswold, } *Rhode Island.*
Thomas L. Halsey, }

The Rev. Daniel Barber, } *New Hampshire.*
Erastus Torrey, }

The Rev. Abraham Bronson, } *Vermont.*
Daniel Chipman, }

This organization, and incipient action of the Convention, however, had been preceded by some preparatory consultation. Several of the delegates having arrived in Boston on

the previous Saturday, arrangements were made for an informal meeting on Monday evening; the opening of the Convention being fixed for Tuesday morning. The accounts, which I have received from three of the surviving delegates, of these preparatory consultations, are somewhat conflicting; but so far as I am able to harmonize them, they substantiate the following facts:

As the Rev. Mr. Gardiner was rector of the principal parish in the four States, and was withal distinguished as a gentleman and a scholar, it was very naturally supposed that he would feel inclined to become the candidate for the expected Bishopric. The first object of the consultations on Monday, therefore, was to *ascertain* his feelings on this point. Upon being approached, however, he disclaimed any view towards the office, and declared that he would not accept it, if offered him. It was then suggested that Dr. Hobart of New York had been named to some of them. To this suggestion, Mr. Gardiner replied, that he would not consent to go out of the Diocese for a candidate; but that some middle-aged man, from among themselves, must be selected, capable of enduring the fatigues of travelling, and of patiently submitting to the hardships and mortifications incident to the office in such an extended territory, and under such unpromising circumstances. The question accordingly came up; where could such a man be found? During the day, Mr. Chipman from Vermont, and Mr. Halsey from Rhode Island, had fixed *their* thoughts upon Mr. Griswold; and now, at the meeting in the evening, the Rev. Mr. Crocker, as the only additional clerical delegate from his own State, directly proposed him, and gave him such a character as a laborious and faithful parish minister, and as a soundly learned divine, as at once satisfied Mr. Gardiner and secured his approbation of such a selection. At the same time, the suggestion was peculiarly satisfactory to Mr. Bronson, the only clerical delegate from Vermont, who had for some years known Mr. Griswold in Connecticut; was aware of his having been considered by his brethren in his native State as one of their best

and ablest men; and was, therefore, very desirous that the choice *might* fall upon him.

Mr. Griswold himself was not present at this meeting, the result of which was thus to fix upon him the choice of the most influential *clerical* delegate from Massachusetts, of the *only* clergyman from Rhode Island besides himself, and of the *sole clerical* representative from the Church in Vermont; as well as of the two *leading lay delegates* from the last named States. Upon retiring from the meeting to their quarters, Mr. Bronson and Mr. Crocker found the Rev. Mr. Barber, the only clerical delegate from the Church in New Hampshire; and, on communicating to him the proposed nomination, he at once exclaimed assent; saying he had known Mr. Griswold from a child, had visited him since he had been in the ministry, and considered him one of the best men on the list of our clergy. With the governing influences from all the four States thus secured, his nomination at the proper period during the session of the Convention, was rendered morally certain.

Upon the opening of the Convention the ensuing morning, Mr. Gardiner preached the sermon; in the course of which he protested against going beyond the Diocese for their candidate, and urged the selection from among themselves of a man such as has already been described. The organizing process then went forward; the Committee for drafting a constitution for the proposed Diocese was appointed, and then the Convention adjourned for final action on the ensuing Thursday.

In the mean time, this Committee met, on the business referred to it, at their room in the Exchange Building; and after making a few alterations in the form of a constitution which Mr. Bronson had drawn up before he left home, all the members retired, with the exception of Mr. Bronson and Mr. Griswold, who were requested to copy the form on which they had agreed, and to imbody it in their report to the Convention on the following day. When this labor had been performed, and as Mr. Bronson was about entering on

general conversation, Mr. Griswold inquired of him whether the members of the Convention had any particular candidate for the new Bishopric in view? Mr. Bronson told him they had, and asked him whether he had heard of their selection? Upon his answering, "No:" Mr. Bronson rejoined; "then let me tell you; '*thou art the man.*'" Upon this announcement, he started into wild agitation. After a few moments, however, he collected himself, and observed; "Mr. Bronson, you cannot be in earnest. You must all be sensible of my unfitness for the office. I have not the talents, nor the learning, nor the manner, which are requisite to give to that office, dignity and respectability. You must select some more suitable man." To this Mr. Bronson replied: "Sir, you must be the candidate, or we shall have no election;" and was proceeding to urge his acceptance, when Mr. Griswold suddenly requested him to drop the subject, and in a few moments retired from the room. In what state of mind he spent the remainder of the day, and the ensuing night may be easily conjectured.

Upon the re-opening of the Convention, on Thursday, May 31st, the morning was spent in presenting and acting on the Report of the Committee, and in completing the organization of the Eastern Diocese. They adopted the proposed Constitution; acceded to the Constitution and Canons of the General Convention; and then passed the following votes.

"Voted; that this Convention,—being duly assembled, and the provisions and Canons of the Episcopal Church having been complied with in all respects, to authorize their proceeding to the election of a Bishop,—may proceed to that important work."

"Voted, unanimously; that this Convention proceed to the choice of a Bishop."

"Voted; to adjourn to 5 o'clock, P. M."

In these proceedings, it is proper to remark, that the delegates from the four States had an equal voice, and secured to the Church in each State equal rights; and that the Diocese, which they organized, was not considered by them, as

a *confederation* of distinct and independent Dioceses, but as one proper Diocese, with a Convention from the Churches of the four several States. In one of the States, Vermont, no distinct and independent Diocese had been organized in union with the General Convention. It had a Standing Committee, indeed, but was without regular diocesan organization. It therefore entered into the Eastern Diocese in its elementary character. It is true, indeed, that the *Convention* of the Eastern Diocese was constituted, at first, of delegates appointed by the *Conventions* of the separate States. Still, there is abundant evidence that, at the outset, the *Diocese itself* was regarded, not as a confederation of independent Dioceses, but as one, original and proper Diocese. The theory of this body appears not in its origin, to have been well studied; nor, indeed, was it ever very easily understood; while, by its subsequent action and self-dissolution, the somewhat perplexed and difficult question of its true character has become a matter of comparative unimportance. But, to proceed with the history of its first action:

During the transactions of Thursday morning, there was visible a marked change in the appearance and manner of Mr. Griswold. He took no part in the debates on the proposed Constitution: he scarcely noticed what was going forward; but seemed lost in a continual reverie. The same thing was manifest upon meeting, pursuant to adjournment, at 5 o'clock in the afternoon, and during the silent process of balloting for the choice of a Bishop. When the result of this process was declared, and it appeared that by the suffrages of every member of the Convention, with a single *clerical* exception, he had been elected to the newly created office, he appeared completely overwhelmed by the power of his emotions. What these emotions were, we may judge from his own remark in the auto-biography. "One of the first thoughts, that entered my mind, was,—that the Lord, in displeasure, had suffered such an election." After a moment's pause, he rose in great agitation, and declined the honor, which had been conferred upon him. Promptly and impulsively, yet (in the sincerity of his heart as it then beat within him) *ut-*

terly, did he decline both the honor and the office in which it was offered. It was then proposed to adjourn, to give him time for consideration. But he replied; he wanted no time: he was ready to give his decision at the call of the moment. The Convention, however, did adjourn for three months; and when his emotion had in a measure subsided, and his diffidence was in a degree overcome, he finally consented to take the question of acceptance into consideration. He yielded as to an unseen hand, that was shaping both his own destiny and that of the Church over which he was called to preside. With the result of his consideration we have already been made acquainted. The Rev. Mr. Montague took him in his carriage on a visit to Connecticut; where he was even urgently entreated to accept the office, to which he had been elected: and the Convention of that Diocese being about that time in session, it was moved, and unanimously voted, in convocation of the clergy, that a congratulatory letter be addressed to him; and that Bishop Jarvis be requested, in behalf of the convocation, to write and forward said letter to him. This letter, indeed, has not been found among his papers; but it was doubtless sent and received; inasmuch as it appears from a private letter of one of the members of the convocation, dated June 11th, 1810, that Bishop Jarvis acceded to the request of that body to act in its behalf.

Meanwhile, in the new Diocese itself the strongest sense of the importance of his acceptance was felt, on the part of some at least of the electing members, mingled with the deepest fears of his final refusal. What the state of feeling, now alluded to, was, will be seen from the following letters addressed to him after his election:

"Rockingham, Vt., June 5th, 1810.

"Rev. and dear Sir,—As we had not all the opportunity that could have been wished, when together in Boston, I improve a few hours of leisure on my way home, to write you more fully on the important business, which has so lately occupied our attention.

"You doubtless remember with what persevering earnestness, and with what cogent, invincible arguments myself as well as many others urged the proposed election. And I trust you observed, or was informed, that those members of the Convention, who were at first in opposition, (one clerical member excepted) finally acknowledged themselves convinced, and were pleased that the election took place. As to the member, who opposed to the last, you must have perceived that his conduct was generally condemned. * * * * His opposition therefore should rather be an inducement to go forward in the course we have taken. If you fully apprehend the weight of the arguments used by the delegation from this quarter, and consider the situation of the Diocese generally, you will see that we can not take any other course without hazarding the most fatal consequences. In our *present* condition, I fear, we are rapidly falling to ruin. Our spiritual concerns are in a most deplorable state. The cold, moralizing discourses, so fashionable in many of our churches, will justly bring inevitable destruction upon them, unless the spirit of piety be revived by true evangelical preaching. The real doctrines of the cross must be propagated and diffused among us, or we are ruined. A way to the attainment of this object appears now to be opened; a way, in which we can have, at least occasionally, such preaching, and such doctrines from authority; such authority as the laity will always respect, and as none of the clergy will presume to gainsay. You may, perhaps, fear that this will not be the case in the town of Boston. But, after a free and unreserved conversation with the members, clerical and lay, from Boston and Cambridge, I am convinced that you have their hearty approbation; and that the people generally will be fond of receiving the doctrines of the Gospel, any thing in their present situation to the contrary notwithstanding. Thus, instead of having great difficulties and obstacles to encounter, it appears to me that you will enter upon your office under favorable auspices and prospects. The clergy, as a body, will feel themselves pledged to use their exertions to make your situation agreeable; and a very decided majority of

them, I am confident, indeed *all* who have any regard for the spiritual interests of the Church, will certainly do it with sincere earnestness and alacrity.

"With regard to the temporalities attached to the office, though they are not yet such as could be wished, yet I do not, can not, imagine that you will, on that account, hesitate a moment. Something already is, and something more can be, raised; and the several churches can do something annually till the funds become sufficient. I shall use my endeavors for this purpose in Vermont till our lands become productive. After all, however, I can easily conceive that the office, in our *present* situation, is far from desirable. But I entreat you to consider what will be our condition, if you should refuse it. There is not another man in the Diocese, who could unite the votes of a majority of the clergy. And as to going out of the Diocese, some of them have declared that to that they *never* would consent. I should not myself like to do it, unless we could get Dr. Hobart; who, as I told you, has declared to me that he would not accept; while, at the same time, I find he would not be agreeable to the Boston clergy. So that the matter has at length come to a point: either you must forego personal feelings and considerations and accept the office; or it must remain vacant, and the union, so happily and harmoniously formed, of these States, must be dissolved, and the Church left to sink into speedy oblivion. I can hardly conceive of any other alternative. And if you do not view the matter in this light, I must think it is because you did not take the same liberty with myself of sounding the feelings of the members of the Convention.

"On the whole, I have made such high calculations upon the advantages that might be expected from this union, and upon the privilege of having a diocesan to visit the churches, perform appropriate Episcopal offices, and exercise discipline among us, that, if we are now disappointed, I shall be almost entirely discouraged, and shall see no way, except by some unexpected interposition of Providence, in which our

sinking cause can be revived and made to flourish. Do, I entreat you, before you give us a negative answer, take this matter into your serious consideration. Consider the necessities of the Church, and the fatal consequences of a refusal: view the situation of the Diocese at large: weigh the matter with care and deliberation: let the good of the Church be your paramount consideration, instead of giving way to feelings of modesty, or to personal convenience: and I trust, through divine grace, you will see the propriety and importance of taking upon you the solemn office, which is so providentially placed at your disposal.

"Please, Sir, excuse the freedom, I have used in this letter. Freedom among clergymen, it appears to me, ought always to be used. At any rate, there was no other way to satisfy my own feelings. I trust to the sincerity and purity of my motives, for an ample apology for thus intruding myself upon your notice.

With sincere respect and esteem,
I am, Rev. Sir, yours,

ABRAHAM BRONSON."

THE REV. MR. GRISWOLD.

The foregoing letter is interesting and important, admitting us probably to a more intimate view, than would otherwise, at this late day, be obtainable of the religious state of the Eastern Diocese at the time of its organization. The following briefer communication is also worthy of insertion. The writer addresses Mr. Griswold as though he were already Bishop.

"Claremont, N. H., July 30, 1810.

"Right Rev. Sir,—I am sensible it was my duty to have addressed you before this, on the subject of your election.

"Permit me now to say, that, when I consider the important and salutary consequences, that will necessarily follow in the train of your judicious administration, setting in order, and strengthening the things that are ready to die, I rejoice

exceedingly, and am also led to conclude your election to be the call of God, as well as the fruit and effect of that Spirit, which heals all our infirmities.

"If I am thus far correct, as I feel confident that I am, it follows, that you *must* not, and suffer me to say, you *dare* not, refuse the office and work, to which you are called. Can you produce one instance, (in times of the severest persecution, and when death was the most certain consequence of consecration) of a Bishop refusing to accept the office?

"Thank God, we are not now called to resist unto blood. But we must fight with beasts now and then; else, what would be our victory and our crown, our reward and our rejoicing? Think, dear Sir, whose cause you are engaged in, and in whose name and strength you go forth. Moses said: 'Who am I that I should go unto Pharaoh?' But God called him, and he must needs obey; for he dared not, like Jonah, flee from the presence of the Lord. Out of weakness he was made strong; yea, *so* strong, that he saved the Church and people of God from destruction.

"It is, indeed, a mark of true wisdom not to run before we are sent. But, when lawfully called, and when, as at this time, necessity urges, we are to play the man for our country and for the Churches of our God.

"Meroz was cursed, because they refused to come up to the help of the Lord against the mighty. Let me entreat you not to refuse to comply with the wishes of your brethren: and be assured that the respect due to your personal and official character shall ever be accorded by

Your very humble servant and brother,

DANIEL BARBER."

Rt. Rev. ALEXANDER V. GRISWOLD, Bishop elect.

About the same time, Mr. Bronson addressed him a second letter, of which the following is the principal part:

"Manchester, July 31, 1810.

"Rev. and dear Sir,—It is with much reluctance that I again intrude. But I am urged by peculiar circumstances.

Our State Convention is to meet in about four weeks, and we expect it will be unusually full, on account of the business done at Boston. But we have not all the data that could be wished, to enable us to proceed; nor can we expect, previous to that time, to receive them through the official channel. I am anxious to know the full result of our late proceedings, in order to give our Convention every possible satisfaction, and that measures may be taken accordingly. If, then, you have come to any conclusion, or have even formed an opinion upon the subject, I would thank you to write me seasonably what the probability is with regard to your acceptance of the office.

"I am aware that this request may seem rather impertinent. But, after full consideration I hope you will be convinced that it is justified by circumstances. * * * * * * * * * * * A multiplicity of avocations will, I am afraid, prevent my being at Boston," (at the adjourned Convention) "but my heart will be with you in every measure for the good of the Church at large. Some of the members of the body are so palsied that it is to be doubted whether they can ever be restored to vigor and activity. Yet the means must be used, and the event left to God. Peradventure He may restore the decayed places, and build up the walls of our Zion, so that we may yet be a name and a praise in the earth. * * * * * * * * * * * I must renew the expression of my anxiety that you should accept the office. Should you decline, it appears to me that the constitutional union, effected at Boston, will become void, and that we must entirely give up our hopes of having, for the present, a diocesan in these States. I hope that the sermon to be delivered at the adjourned Convention, will be composed with a view to the press. If I am there, I shall move to have it published.

With sincere respect, Rev. Sir,

I am yours,

ABRAHAM BRONSON."

THE REV. MR. GRISWOLD.

The sermon, here alluded to by Mr. B., was that which

the Convention in Boston, on the eve of its adjournment, requested Mr. Griswold to preach at the opening of its September session. It will be found at the close of this memoir. Whether, at the suggestion of Mr. Bronson, he wrote it with a view to publication, or not, it was every way worthy of that notice. Considering the circumstances under which it was delivered, the audience before which he spake, and the position, in which he himself stood, it was every way as appropriate to the occasion as it was full of Gospel truth, just thought, and happy diction; in very deed, a remarkable sermon; bold, yet not assuming; faithful, yet not indiscreet; pointed, yet not offensive; correct, and even beautiful in style, yet not ambitious of notice for its beauty; in a word, the outspeaking of the future Bishop. One of the leading Congregational ministers of Boston was present at its delivery, and, not knowing either the preacher, or the relation in which he stood to the Convention, inquired, at the close of the service, who he was? Upon being told by the gentleman, of whom he inquired, that it was Mr. Griswold, the Bishop elect of the Eastern Diocese, he rejoined; "Well, I can only say that if such is to be the general character of his preaching, he is worthy to be made *Arch*-bishop of Christendom."

The time for his anxiously expected decision was now drawing near. As yet, it is believed, no one knew what that decision was to be. Hope amidst fear was the best feeling that reigned in the minds of those, who had elected him. But, on the 12th of September he addressed to the President of the electing Convention the following letter of acceptance.

"Bristol, September 12th, 1810.

"Rev. and dear Sir,—As the time approaches, when our Convention, according to adjournment, will again convene, it becomes necessary, agreeably to their resolution, that I should communicate to you my determination respecting their late election. It will be needless to trouble you with observations on my inability and disqualifications, which will too soon be known. The Convention were pleased to call

me to a very sacred and important office, which requires the most serious consideration. At first, indeed, there appeared no room for doubt, or hesitation: there seemed to be every reason for declining an undertaking so arduous, so responsible in its nature, and for the effectual discharge of which I possessed so few of the requisite qualifications. But farther reflection suggested that a call of this serious and important nature ought not to be declined, any more than complied with, without great and mature deliberation; that we ought not to shrink from any duty, to which God is pleased to call us, from a conscious inability of doing ourselves honor, in case we can do good. Nor is the sacrifice of ease and other temporal comforts, necessary to the discharge of this or any other office in the Church, sufficient excuse to satisfy the minds of those, who have sincerely engaged in the Gospel ministry. Having consulted with many, whose judgment and advice I have every reason to respect, it seems to be their general, if not unanimous voice that the present peculiar state of this Diocese requires my acceptance of the Episcopate; and however desirable may be a more able and worthy candidate, that it is, under existing circumstances, my indispensable duty to acquiesce. To Him, therefore, who is able to make the humblest instrument subservient to the purposes of His Providence, I yield the result. Should the Convention, who have now had time for more mature deliberation, judge it still expedient, all circumstances considered, to adhere to what they have done, I shall not refuse any compliance with their wishes. Trusting in God and in their candid indulgence and friendly counsels, I shall devote my future hours to the good and benefit of those Churches, whom the Lord shall please to put under my care; humbly endeavoring by zeal and diligence to supply what in other talents is deficient.

With all due respect,

I am your friend and brother,

ALEXANDER V. GRISWOLD."

Rev. JOHN S. J. GARDINER,
President of Convention.

This letter was communicated to the Convention on Tuesday, the 25th of September, to which time it stood adjourned: and upon being read, the Convention was dissolved.

On Wednesday, the 26th of September, was holden the first of the Biennial Conventions of the Eastern Diocese under the new constitution; delegates thereto having been appointed by the separate Conventions of the four States. Before *this* Convention the Bishop elect preached the sermon, to which I have referred. The action of the Convention consisted in electing its first Standing Committee; in devising means for the more ample support of the Bishop; in requesting a copy of Mr. Griswold's sermon for the press; in appointing a committee to present him to the house of Bishops for consecration; in signing his testimonials; and in sending him by a committee the following vote:

"That the Convention acknowledge with pleasure his acceptance of the Episcopate; and assure him that they will cordially and faithfully co-operate with him in the discharge of his duty."

Such, in its leading particulars, was the process, by which the Eastern Diocese came into existence, and by which its first and only Bishop was elected. The organization has lived out its day and accomplished its purpose. It was demanded by the exigences of the times and of the Church. Over its inception and result an almost visible divine Providence has presided. It forms an item by itself in our Ecclesiastical History; and, as such, it deserves whatever of notice may be given of it in the ensuing pages of this memoir. The life of *Bishop* Griswold is the history of a Diocese, which began, continued and ended with the office, which he received, honored and closed.

I have said, an almost visible divine Providence presided over the inception of this movement. Here was a man, fitted beyond all others, then known, for the exigences which called him forth: a man, severe, simple, and primitive in his manners; and thus qualified to smooth down and ultimately wear out those Pilgrim prejudices against Episcopacy, which had been excited by its accidental European associa-

tion with wealth, and pomp and power: a man, increasingly filled with the very marrow and richness of the Gospel; and thus fitted to meet and counteract that system of cold and merely moral preaching, which had so extensively obtained possession of our New England Episcopal pulpit: a man, sound and orthodox in his creed, both as a Churchman and as a divine; and thus prepared to encounter and resist that fatal heterodoxy, which had eaten so deeply into the heart of the ancient New England Theology, and was even beginning to infect the leading congregations of our own Church: a man, patient, humble and self-denying; and thus formed to overcome, or to endure, the hardships, trials and discouragements, incident to a ministry which had, for its field, four rugged States, and one bleak extensive Territory, and, for its "nursing care," a body of few, feeble and scattered parishes, some of which were already falling into ruins: a man, well learned, of vigorous mind, and of most blamelessly holy life; and thus endowed with the best means of commanding the respect, winning the confidence, and securing the love of all into whose fellowship he should be brought, and to whose attention it might be his duty to commend the Gospel of his divine Lord and Master: *and yet*, a man, unknown by character, and almost by name, to far the greater part of the Convention that elected him; virtually an entire stranger to that body; never before in Boston, save once when in his youth he accompanied his uncle on his way to Nova Scotia; brought to the Convention by a most Providential incident, when on the very eve of his final removal from the Diocese; and, though active in all those arrangements in Rhode Island, which looked towards this primary electing Convention in Boston, yet entering this latter body and finding himself at the very heart of its proceedings—before even the idea of being made a Bishop had entered his mind, or flitted on its most rapid wing through his thoughts; startled into wild agitation when it was first privately hinted to him; overwhelmed with emotion when its reality burst publicly on his senses; declining instantaneously, and from his deepest heart, the office to which he was

called; and bending under the burthen of the thought, that God "in displeasure had suffered such an election to take place!" Was there in that humble minister a spark of feeling that could be termed either *self*-seeking, or *office*-seeking? Was it man's voice, or God's voice, that sounded in his ear, and bad him go forth of his seclusion? Was it the Convention, seeking for such a Bishop, as would, at first, have best pleased the majority of its members; or, was it God, providing such a Bishop as He foresaw would, through a long life, minister most invigoratingly and most revivingly to the necessities of his own feeble and languishing Church? God's Providence is often but his secret care over His own cause, evinced in the unforeseen results of human agency; and in this sense it was, perhaps, never more visible than in that event, the history of which I have thus far been tracing, and the final issue of which is now so near at hand.

As it has been stated, a year intervened between Bishop Griswold's election and his consecration. The General Convention, at which it was expected his consecration would take place, was held in New Haven, from the 21st to the 24th of May, 1811. But, as the number of Bishops, required by Canon for the consecration of a Bishop elect, were not in attendance, nothing could be done beyond the presentation and signing of his testimonials, and the appointment of the 29th day of the month in the city of New York as the time and place for the consummation of the work.

It appears, from Bishop White's memoirs of the Church, (Phila., 1820, pp. 277, 278,) that the circumstances, which rendered this postponement necessary, had almost proved fatal to the continuance of our American Episcopacy, without a renewed recourse to the mother Church in England. Bishop Moore of New York, had just been "visited by a paralytic stroke." Bishop Claggett of Maryland, just recovering from "severe indisposition," attempted to reach New Haven, but was compelled to return. Bishop Madison of Virginia felt bound under "the solemnity of an oath" not to leave the duties of the college of which he was President. Bishop Provoost, the Senior of Bishop Moore in New York,

"had never performed any ecclesiastical duty" since the appointment of his assistant in 1801; and at this time, besides suffering slightly from the remains of a former paralysis, was but beginning to recover from an attack of "the jaundice." Bishops White and Jarvis, therefore, were the only occupants of the Episcopal Bench at the General Convention in New Haven. And even on the 29th of the month, at the adjournment in New York, it was, to the last hour, uncertain whether the consecration could proceed. During their absence at New Haven, Bishop Provoost had suffered a relapse, and it was feared he would be unable to attend. When the appointed hour arrived, however, "he found himself strong enough to give his attendance; and thus," says Bishop White, "the business was happily accomplished." The consecration was held in the old Trinity Church.

Upon the general circumstances, which attended this act, it is not necessary here to offer any remarks. It was,—like all similar acts in our Church, at a time when services of this kind had not begun to attract crowds,—the simple, solemn, sublime rite of admitting to the highest degree in the ministry one who had proved himself meet by blamelessness and fidelity in both of the degrees foregoing. And yet, it was attended by two particular circumstances, which rendered it for a long time a subject of more than ordinary interest and conversation.

To one of these circumstances Bishop White alludes, in his "Memoirs of the Church," (p. 286—288.) It consisted in the accidental omission, at the laying on of hands, of the words, "In the name of the Father and of the Son and of the Holy Ghost." This omission was by some considered as invalidating the consecration; and it was some time before what Bishop White well styles "a criticism so indefensible," an "argument" on the ground of which "there is not at this time a Christian Bishop in the world," fell dead under the weight of its own absurdity. As if any particular form of words had ever been enjoined in the Bible, or *could* be enjoined by the Church, as that, *without* which the au-

thority to execute this high ministry can not be conveyed! So early, however, in our American Episcopal Church did unscriptural and uncatholic notions begin to prevail touching the peculiar spiritual powers supposed to be communicated and transmitted in this last of our three ordaining acts. For a fuller view of this case, the reader is referred to the "Memoirs of the Church" as above cited. It is observable that the anxiety, which was then felt about this supposed invalidating omission, had respect exclusively to the case of Bishop Hobart, who was consecrated at the same time, and who, it was expected, would in due season become the presiding, or Senior Bishop in our Church. Not a word was said of any apprehended effect of the omission on Bishop Griswold's orders, although the omission happened in his case as well as in that of Bishop Hobart.

To the other of the two circumstances Bishop Griswold himself alludes in his auto-biography. It consisted simply in the imposition of hands on Dr. Hobart before Mr. Griswold. The allusion to it is contained in the following paragraph from the auto-biography, written after Bishop Griswold had become, by the demise of Bishop White, and the previous demise of Bishop Hobart, the Senior on our Episcopal bench.

"My consecration was at New York in 1811. Why the ordination of a Bishop should be so called, more than that of a Deacon or Presbyter, I do not know. The Rev. Dr. Hobart was ordained at the same time. Though he was several years younger than myself, was elected nearly a year after my election, and was chosen to be but an assistant Bishop, still he was registered as my Senior, and uniformly had the precedence. The purpose of this partiality was that he, rather than I, should, in the probable course of events, be the presiding Bishop. I would to God it might so have been. Through all my life, I have delighted most in retirement. To appear in any public or conspicuous station, has ever been unpleasant; and, as far as *duty* would admit, I have avoided it. It was with great reluctance that I afterwards consented to preside in the house of Bishops. It was

much more painful to me from my knowing that such measures had been taken to prevent it. The whole business has been much blessed to me in the subduing of a proud heart. My first two ordinations were not a little blessed in the same way; but much more this last. Indeed, whether or not it be considered as boasting, I can truly say: that, at no period of my life, have I thought that I had less honor in this world than to my merits was due. In particular cases, certainly, (which may no doubt be said of almost every person, who has occupied a conspicuous station in society,) I have been unjustly censured, and my motives and conduct have not been always duly appreciated: but in more instances my failings have not been generally known. A retrospect of my life past presents a most humiliating view of sins and follies."

It may be thought by some that the above paragraph, assigning the reason why Bishop Hobart was put in precedency to Bishop Griswold, had better been omitted in the present memoir. In reply to such a suggestion, however, I have two reasons to assign for its insertion.

In the first place; its author was better acquainted with the reasons and circumstances of the movement than the present writer can pretend to be; and it is not likely that such a man as he, writing at such a period of his life, would deliberately state what he did not know, or had not good reasons for believing, to be correct.

In the second place; he has inserted it as part of an auto-biographical sketch, apparently *intended* for publication; and therefore the present writer could not feel at liberty to withhold it. He considers its insertion as a simple compliance with the apparent will of its author; with such an expression of his will, as he is not at liberty to disregard.

It would not be proper, however, to let this occasion pass without inserting, in connexion with what Bishop Griswold has left on record, the reason, which Bishop White is understood to have assigned for laying the ordaining hand first on Dr. Hobart, instead of Mr. Griswold. It is this: that the former was a Doctor in Divinity at the time of the con-

secration, while the latter was not; and that, in England, whence our Episcopacy is derived, precedency is accorded, not to seniority in age, but to priority of date in university degrees. That such was Bishop White's reason, there is, I believe, no doubt; and that he considered it a sound one, no man, who is acquainted with the character of that honored servant of Christ, will, for a moment, hesitate to believe. Still, whether it was, indeed, a sound reason; whether the English University Law of precedency in this matter is, or was, of any authority in this country; or whether, under the very marked and peculiar circumstances of the case, it was even proper to make that law an *un*authoritative rule for our American practice; these are points, which admit of serious question. That Bishop White, with his familiar knowledge of English customs, and with his attachment to English precedents, should have given the assigned reason undue weight, it is easy to conceive: but it is not easy to conceive that, under the very peculiar circumstances of the case, he would have given that reason a *governing* weight, had not his mind, unconsciously to itself without doubt, felt the pressure of a strong feeling, in action about him, and moving him in the direction which the service of consecration took.

It is not probable that the point, which has now been brought into view, will ever in this country become invested with any serious importance. Nor should I have noticed it at all, had I not felt bound to let the writer of the auto-biography before me speak in the language, which he apparently intended should meet the public eye; and had I not felt, moreover, that to write the life of a public man is not merely to describe his person and his character, but also to show his connexion with the times, in which he lived, and with the cotemporaries among whom he acted. A public man lives in the impress which he leaves on his age, and in the impress which his age has made on himself. The past is not dead, but alive; and the feelings which live in it may be of use to the present, even though they come not to us in the laws and institutes, which hold distant ages together. The men of the past may become the monitors of the present; and,

what is more, the *good* men of the past may be appreciated by the present more justly perhaps than they were by their own generation; and may understand *one another* now, better than while they were moving amidst the mere twilight of this lower life. White, Hobart and Griswold do full justice to each other in heaven; as certainly as it was never in their hearts to do injustice to one another on earth.

The feelings of Bishop Griswold upon being called to act as Senior Bishop of our Church will appear again, when we come to notice that period of his life. His remark in the foregoing extract on the use of the word, "consecration," as applied to Bishops in distinction from Presbyters and Deacons, is an index to the character of his mind, and to his views of the power supposed to be conveyed by the last of our three ordaining acts. He disliked the use of terms, which express more than should be meant; and was far from agreeing with those, who consider the ordination of a Bishop as investing him, by a sort of miraculous or mysterious transmission, with the extraordinary gifts of the Holy Ghost, or with the marvellous power of continuing an alleged perpetual incarnation of Christ in the visible body of his Church. Always in conversation, and generally in writing, he spoke of his investment with the Episcopal office as his *ordination*. Even in signing official formulæ, such as letters of orders, which are usually dated in such or such a year of the Bishop's *consecration*, he always substituted some other word as often as he conveniently could. And yet, it is evident that he attached no very great importance to either the use, or the omission of the term, *consecration;* inasmuch as we occasionally meet with it in his writings, and even in his auto-biography, where its use was not required as a matter of official formality. While his eye was open to the truth, that great effects sometimes flow from little causes, still he was no more disposed to spend his time and his strength in *contending* about trifles, than he was to draw consideration towards himself by an undue magnifying of his office.

EARLY EVENTS IN THE EPISCOPATE OF BISHOP GRISWOLD.

In the foregoing portions of this memoir, we have traced, as minutely, and as faithfully as the materials furnished would allow, the history of the first forty-five years in the life of its revered subject. We have noticed the remarkable qualities of mind, which he so early developed; the circumstances, amidst which his character was formed; the difficulties, under which he labored in the prosecution of his early studies; the impressions, which these circumstances and difficulties left on his mind; the discipline, which they furnished in laying the foundation of his principles, and in giving direction to the course of his life; the humble, quiet, laborious, and self-denying discharge of ministerial duty, on which he entered; and the wonderful manner, in which a good Providence watched over all his movements and ordered all his steps. And, in taking this observation, we have seen clearly how God was, all along, fashioning him into an instrument for special use, in the work, upon which he was afterwards to enter; how his Divine Teacher at first gradually led him forth from the defective, or imperfect views of the Gospel, which so far as our Church was concerned, were characteristic of the times, in which he was born, and the influences, amidst which he was educated; and finally, how that same heavenly Teacher gave depth and spirituality to his religious experience and character, and anointed him with an uncommon measure of the "fulness" of Him, whose Gospel he was to preach, and whose ministry he was to perpetuate.

It may by some be supposed that, had Bishop Griswold possessed more of the impulsive and dazzling qualities of character; had his modesty and self-distrust been less, and his power to strike at once the popular mind, and to put in motion great schemes for the extension of the Church, been

greater; he would have done a better work in his day, and left behind him more splendid monuments of his usefulness. But, this may well be doubted. That which has the most sudden, and the most imposing beginning, does not always last longest, nor grow largest. Besides, when we consider the character of the population, upon which he was to operate in the keen, cool, thoughtful sons of the Pilgrims, and the nature of the prejudices, which he was to encounter in those feelings, which had once reared themselves as if into a wall of fire along the whole New England coast, that Episcopacy might never live to effect a landing on their shores:—when we consider even these things, it will be evident that had he been other than the severely simple, modest, unpretending, holy and blameless man that he was, he never could have acquired the influence, which he did; he never could have laid that wall of fire into a mere quiet, harmless pathway for our Church to travel on; he never could have left even in our own Church itself those deep, purifying and harmonizing influences, which it needed, which it has received, and on which, as a base, may now be reared a glorious superstructure; in the words of Mr. Bronson, "a name and a praise in the earth." When God hath a special work to do, He uniformly fits His instrument to His occasion. Such evidently was His way in the case before us. To judge Bishop Griswold justly, we must not go to the city, where, indeed, his influence was always salutary and his reputation honorable, but to the country, where his great work lay, and where his presence was always hailed as that of a true man of God, and as that of a richly endowed ambassador for Christ. Never, probably, will the hills and vallies of New England feel the tread of a foot, or hear the sound of a voice, that shall waken the echo of a more hearty welcome than his, or that shall find the moral elements around better prepared to yield to the quietly, unobtrusively growing influence of the man, who shall walk there, or of the messenger, who shall there proclaim "the unsearchable riches of Christ."

No sooner had he received the *office*, than he entered on the *work*, of a true Bishop. Even before his consecration,

he began to receive letters, which made him feel, by anticipation, the pressure of the duties, which awaited him. Of such is the following brief epistle.

"Lanesborough, May the 20th, 1811.

"Rev. and dear Sir,—I have scarcely one moment to write, and therefore you will excuse my brevity.

"As I shall not attend at Boston, should you not fail of being consecrated for want of a proper number of Bishops, I will thank you to let me know, as soon as possible, viz: by the bearer, Mr. ——, when you will visit my Church. We want your aid extremely, in settling some serious difficulties in this parish, as well as in administering the holy rite of confirmation. Do not so make your arrangements but that you can spend a number of days with us, not less than four. The bearer is impatient.

Your humble servant in Christ,

AMOS PARDEE."

The Rev. ALEXANDER V. GRISWOLD, Bishop elect.

The present writer remembers well the visit, which, in five weeks from his consecration, the Bishop paid (in answer to this invitation) to the churches in the valley of the Housatonic, at Lanesborough, Lenox and Gt. Barrington. It was the first they had ever received from a Bishop. Although Bishop Bass held the office for six years, yet he never visited these distant parishes of his charge. The visit of Bishop Griswold was therefore received with the greatest satisfaction, and regarded as a most signal event. The whole body of communicants in each parish, besides many not communicants, was to be confirmed. In that of Gt. Barrington, especially, where the Bishop's brother was Rector, and where the present writer was a parishioner, the 4th of July, 1811, was rendered memorable to Episcopalians, not by the ringing of bells, and the firing of cannon, and the huzzas of those, who shouted to the liberties of their country, but, by the fact that 128 of their number knelt around the chancel rails of the quiet little village Church, before the first Bishop that had ever spoken within its walls, and received from him

that hand of blessing and that voice of sacred cheer, which bad them go on their way holily, as the citizens of a heavenly kingdom and the soldiers of a more than earthly king. He, who traces these lines, was among the number of those who thus knelt and were encouraged; and though he was young, and, (like the youth who once knelt before Bishop Seabury, but whose fatherly hand was then pressing his own boyish head) not fully aware of the nature and extent of the obligation, which he assumed, yet he remembers vividly the deep solemnity, which reigned over that crowded assembly, and especially over those, who gathered round the holy man, as he gave them his words of blessing and his prayer to God for their future growth in grace. The day was long remembered, and by many doubtless as a season of rich spiritual blessing to their souls.

Similar scenes met the Bishop wherever he went on that his first Episcopal visitation. Even in those parts of his Diocese, which had formerly been favored with the presence of Bishop Bass, eight years had passed without any recurrence of the favor. All the parishes therefore had begun deeply to feel the need of that refreshing influence, which, under our system, so generally accompanies the movements of a truly faithful Bishop.

Bishop Griswold was then in the ripe prime of life: his voice, though not strong, was yet clear, and musical; his appearance remarkably dignified and impressive; and his influence peculiarly sweet, conciliating and harmonizing. The hand of God had already twice been laid upon him, and was about to be laid upon him again, in the death of beloved children. His first Harriet died, as we have seen, in 1805. His daughter Eunice, in the lovely womanhood of twenty, died but a few weeks before his consecration. And now, his eldest child, Elizabeth, his first born, the wife of Mr. Augustus Collins, was just ready to drop from the parent stem, on which she had grown; while Viets, his oldest son, was on the eve of starting for Cuba in the vain hope of averting the approach of the insidious destroyer, which had so openly fixed himself within the family circle.

Thus he already stood like a man in the midst of his flower-garden; seeing his cherished and beautiful flowers fading and dying around him; calm indeed, and uncomplaining at the sight, yet filled by it with a strong and irrepressible sensibility, and touched by it to a deep and sacred musing.

Such was Bishop Griswold, when he first began to move among the Churches committed to his care; the well-furnished and diligent, the meek, the subdued, the lovely servant of Jesus. All felt that he was a man, whose thoughts were much in heaven. All realized that there was in his presence a something spiritual not seen on other men. And many found that with him came the prayer that "availeth much," and the anointing of that Holy One, who teacheth to know all things profitable to salvation.

The condition of his diocese, when he entered on his duties, may be judged by what has already been incidentally said, and from the following statement. In the four States of Massachusetts, (which then included the District of Maine,) Rhode Island, New Hampshire and Vermont, there were in all twenty-two parishes, and sixteen officiating clergymen. Of these parishes, however, several existed in little more than name: several others were very feeble; and the main strength of the Diocese lay in a small number of old and comparatively wealthy congregations. Even of these, however, Trinity Church, Boston; St. John's, Providence; and Trinity, Newport, were the only ones possessed of much strength. Christ Church, Boston; St. Paul's, Newburyport; St. Michael's, Bristol; St. Paul's, Narraganset country; St. John's, Portsmouth; and St. James', Gt. Barrington, were respectable and ante-revolutionary parishes, able to support their own clergymen, but not able to contribute much towards the endowment of a bishopric. Besides the twenty-two parishes in actual existence, there were the ashes of a few extinct ones, upon which, however, have since sprung up new and thriving congregations. Such was the state of the Diocese in this particular.

Of the clergy, some were lax and soon became the subjects of discipline. Most of them, however, were worthy

men, and continued to labor under their new Bishop with diligence and exemplary fidelity.

On the whole, the state of the Diocese was one of great and previously increasing weakness. Its eight years of existence without the superintending care of a Bishop, had proved years of decay. Its tone of religious feeling and confidence had become confessedly depressed. Discouragement in some parts was setting in to sink it still lower. And the lack of discipline was admitting irregularities both in morals and in order, especially in the more retired parts of the Diocese. The consecration of a new Bishop was, indeed, hailed with satisfaction every where; and every where he was received with cordiality and warm support. Still, as it is easy to see, an arduous work lay before him; in some respects more arduous than that of building up an entirely new Diocese. To revive what has become languid, and fixed in habits of inactivity; and to harmonize and cement elements, which have become loose and jarring through long absence of uniting, binding influences; is often more difficult than to collect new materials, and keep them in the progress of growth and in a state of consolidation. There is, in this latter case, a feeling of fresh, new-born life, and of cheerful onward following in the counsels of a recognized and influential head, which is unknown in the former; and which is decidedly favorable to vigorous effort and to successful enterprise. But, the very weakness of the Diocese, to which he was called, was one of the reasons, why he accepted the call; and therefore, the proofs of it, with which he met, neither surprised nor disheartened him. He entered on the difficult work before him, prepared for all its exigences, and braced against all its discouragements; resolved, by ceaseless diligence and blameless devotion to his Master's cause, to do all that, through the grace of God, might be possible in rearing up the fabric of a vital Church out of the still feeble remains of what the shock of revolutionary war had left well nigh destitute of life.

It has passed into a sort of proverb, that, the mitre is a sovereign specific for the cure of defective churchmanship;

and by many it has been supposed to minister strengthingly to a Bishop's love of power, and to a disposition to "magnify his office" even beyond the measure of apostolic zeal. But, however well founded such views may be, they were not realized in the case of Bishop Griswold. For, in fact, he had no defective churchmanship to be cured; while, in every other respect, the influence of his election and consecration was to fix and settle him in wisely moderate views of the Church and of that chief ministry in the Church, to which he had been called. He was a Protestant Episcopal churchman in the fullest and best sense of the terms; but, as a Bishop, he never belonged to any *party* in the Church. He went for Christ and the salvation of men: he went for the Church in her integrity and purity: but he went for no strained theory in either doctrine or polity; and was more anxious by humble zeal and noiseless fidelity to adorn the office which he bore, than by extravagant claims and vociferous panegyric to urge it on the attention of others. It was evident to all, who noticed him, that he regarded his office, not as an occasion for setting himself up as a lord over God's heritage, but simply as a means of doing increased good to the sheep of his pasture. He looked upon that office, not as conferring on him rights, titles and immunities, but as imposing on him cares, duties, and responsibilities. He *felt* its call to increased diligence, humility and spirituality in the service of Christ; and besides this, felt little else, and thought of little more.

To the fact of his belonging to no *party* in the Church, he alludes in the following paragraph from his auto-biography; and I give it as an important illustration of one of the leading traits in his Episcopal character and conduct:

"Soon after my consecration, I found, and was in some degree surprized at finding, a remarkable change in my feelings and affections towards the clergy in my Diocese. I had before, as I supposed, viewed those with whom I was acquainted, as brethren and friends, and as Christian charity required. But, after I became their Bishop, they seemed to me as children. I felt a lively interest in their honor, hap-

piness and prosperity, which I had never felt before. Whether this was selfishness concealed from my own view, I will not decide. I was disposed, (perhaps too much so) to regard it as the result of good and right influences: it certainly gave me pleasure; and it no less certainly influenced me in the determination to *treat* them as a parent should his children, with equal favor and love. However, in sentiment some may have differed from me, I certainly have endeavored, to the utmost of my knowledge and power, to treat them all with strict impartiality. It was very natural that any one, in the like situation, should, by those especially who were interested, be suspected of partiality. I have accordingly been accused of it. On the contrary, however, some have thought that I did not sufficiently regard the interests of the Church in my adherence to such impartiality as that which I had determined to observe. Of this, I leave others to judge; intending no more than to declare what have been the facts and the principles of my conduct.

"One thing is too evident to those, who have any knowledge of mankind, that, in times when conflicting interests, party spirit and differing creeds agitate society and divide Christians, (and such are the times in which almost all Christians live,) no one will be popular, or much extolled or caressed, unless he becomes a partisan, and promotes the interest and cause of some one of the contending parties. He, who would steer a middle course, doing justice to all and injury to none; who, as the case commonly is, sees something good and something wrong in every party, or sect, must hope, at the most, only to escape censure and to have the answer of a good conscience. As he will not go to the extremes of any party and advocate what they chiefly aim at, they will expect little from him; he therefore is of course neglected of all. And happy, as he ought to view it, is *such* neglect. In a world like this, if it will but let us alone, if it will but let us quietly pass through it, walking in the straight-forward course of our duty, with *this* should a good man be satisfied. Though I have probably been as decided in my opinions as other men are, I have from my youth de-

termined to be of no party in politics, or in sectarianism. In regard to the former, it is, in my judgment, better for the clergy, and for their parishes, and indeed for their country, that they should leave civil government and the management of public temporal concerns to the laity. The history of the world shews that politics and state affairs have seldom been well managed when in the hands of priests. Their business is with a kingdom, which is not of this world; and they are engaged in a warfare, whose weapons are not carnal."

This last remark brings to mind the answer, which he gave to his Connecticut inquisitor, when the latter attempted to extort a confession of Mr. Griswold's politics; and it shows, not only that the Bishop was accustomed to act on *principle*, but also that, with him, principles were life-long things; not adopted without consideration, and therefore, when adopted, seldom if ever laid aside.

As to the influence of his entrance on the Episcopate upon his religious feelings, character and labors, it is a remark of the Rev. Dr. Crocker, who was his colleague from Rhode Island in the electing Convention at Boston in 1810: that, "to all who knew him intimately, and observed him carefully, it was obvious that his providential promotion was the means of bringing home to his heart, with a power, which he had never before felt, the conviction that he was an appointed instrument in the hands of God for the good of his people. His public discourses assumed a warmth, an unction, an authority, an evangelical character, that had not previously belonged to them. And it should never be forgotten that the extraordinary revival in the summer of 1812, one year after his consecration, was the fruit of his growing faithfulness."

To the same effect remarks the Rev. Mr. Bronson, the clerical delegate to the same Convention from the Church in Vermont, and one of the Bishop's early and constant friends.

In his new situation, "he labored, literally labored, preaching statedly on Wednesday evenings besides his three services every Sunday; in his leisure hours working a large

garden, and providing for his family; and writing his sermons mostly in the night. Nor did he 'preach Matthew Henry, or Thomas Scott,' or any other earthly Master; but the warm effusions of his own heart. By his faithful labors he soon laid the foundation for that remarkable revival, which, in one season, brought about 100 members to the communion of his Church."

Of the striking fact, noticed in both the above extracts, it is a matter for devout thankfulness that the Bishop has left us in his auto-biography his own simple account. I give it with a feeling of assurance that none will read it without satisfaction, and that many will see in it an occasion for fervent praise to God. The Bishop says:

"In the year 1812, there was in Bristol an awakened attention to the subject of religion, which was very wonderful, and the like of which I had never before witnessed. It commenced among the members of my parish, when no such thing was looked for, nor indeed thought of. No unusual efforts had been made with any view to such an excitement. My administering of confirmation in the parish a few months previously had not improbably some effect. My recent ordination to the Episcopate was the means of awakening my own mind to more serious thoughts of duty as a minister of Christ; and in consequence I had, no doubt, with more earnest zeal preached 'Jesus Christ and him crucified.' The change, which I first noticed was the appearance of increased seriousness in the congregation; especially on leaving the Church after service. There was little or no laughing, or merry salutation among the people; neither talking of worldly things. After the benediction, and a minute of private prayer, they retired silent and thoughtful. Some soon began to express a religious concern respecting their spiritual state, and were anxious to know 'what they should do to be saved.'

"In consequence of this awakened and increasing inquiry, I began to meet with them one or two evenings in the week, not only that we might unite in praying that they might be

led into the way of truth, and enjoy the comforts of hope, and of peace in believing, but that I might save time to myself and them, by conversing at the same time with a number who were in the same state of mind. I soon found that the number of such inquirers had increased to about thirty; and in a very short time the awakening was general through the town, and very wonderful.

"Very much to my regret, the number of communicants had hitherto been small, but about forty: and yet, notwithstanding the very zealous efforts of those of other denominations to draw the converts to their respective communions, a large number of adults (forty-four) were baptized, and a hundred were added to my communion, of whom more than half had before been accustomed to attend worship in other places, or in no place. These converts were not encouraged in ranting, or in any enthusiastic raptures; nor did they incline to any extravagance; but gladly hearkened to the 'words of truth and soberness;' and very few of them afterwards 'turned from the holy commandment delivered unto them.'"

The subject of revivals is one, against which many in our Church feel strong prejudices; not because they dislike the religious feelings and results, which such seasons may exhibit, but because they have heard so much of the evils, which are alleged to accompany them, and which, in some instances, have doubtless been their accompaniments. But it is believed no reasonable objection can be made to such a series of facts as that, which the foregoing judicious narrative of the Bishop presents. To object to such facts would be evidence of a mind prepared "to fight against God." No minister of Christ, under whose ministry such facts have occurred, will ever be found on the list of such objectors. To see such fruits of one's regular, faithful, warm-hearted ministerial labors, is to stand too nearly in the manifested presence of God's Holy Spirit, to allow of any feeling of doubt or objection as to the origin of what he sees. The feeling of opposition cannot live a moment in any *Christian* heart amidst such demonstrations of the sacred, though silent

goings of God in His sanctuary and among his people, as He graciously sheds the dews of His Spirit on the faithfully implanted seed of His word, and on the trustingly discharged duties of His servant. If all our parishes were scenes of such gracious blessing, few of our ministers would fail to give God thanks for His mercy while acknowledging His presence with their flocks, and His seal upon their labors.

In the case of Bishop Griswold we need not hesitate to say; the facts, which he has narrated, were among the best credentials, which he ever received, that God had indeed commissioned him to a specially good and great work in His Church; and among the best of proofs ever to be given, that, where this high ministry is,—not coveted and sought for the honor which it confers, and the distinction which it brings, but—simply received, in an humble and self-renouncing spirit, as an opportunity and an incentive to more abundant and spiritual labors for the glory of God and the salvation of souls, with but one eye to this divine end,—there it will ever prove one of the richest of God's visible gifts to His Church upon earth.

The Bishop's daughter, Mrs. Collins, to whom reference has already been made, died the 29th of December, 1811: and his son Viets, who, as we have seen, went to Cuba for his health, survived no longer than May 1st, 1812.* Yet,

* The following letter, written to his son in Cuba, about a fortnight before Mrs. Collins's death, is deemed worthy of preservation in a note. It speaks the quietly submissive, yet anxiously affectionate parent:

"Bristol, Dec. 13, 1811.

"Dear Son,—There are several vessels, about this time sailing from this town for the Havana, so that, in case it has pleased Divine Providence to preserve you in safety to the same place, you may, 'tis hopeful, have the satisfaction of hearing from us often. We have nothing very material to acquaint you with. Our last news from Betsey was unfavorable: she was more ill than she had been. At home, we continue in health, but in very great anxiety for those, who are absent from us. You will ordinarily be able soon to determine whether the change of climate is likely to prove favorable to your health. Should the prospect be unfavorable, especially if you find yourself growing more ill, we hope and desire that you will not fail to return by the first convenient opportunity. But I have heard of so

notwithstanding the recentness and the pressure of these afflictions, and though God was manifestly and wonderfully blessing his labors in his own parish, he felt it his duty to fulfil his engagements to his Diocese. He was the servant of *all* the churches now; and therefore, in the very midst of the awakened interest of which he has given us an account, he departed on his second Episcopal tour through the four States. Still, the blessing, which he had seen falling on his parish ministry, continued to descend; and after his anxiously expected return, he performed the glad office of gathering in its rich, ripe fruits;

"Joyous as when the reapers bear
Their harvest treasures home."

Of the condition of his parish, and of the progress of the sacred movement during his absence, he received, at Middlebury, Vermont, the following account from the present Bishop of Rhode Island, who was at that time pursuing his theological studies in Bristol, as a candidate for orders under Bishop Griswold. I give the most important parts of the letter.

many instances, in which complaints similar to yours have been removed, or much relieved, by a voyage to sea, that we are not without hope that it will please God to give a favorable issue to yours. Do not fail often to write and let us know exactly the state of your health. This we desire the rather because verbal reports in such cases are so little to be relied on. Should you be in want of money, or any thing we can send, let us know it.

"I expect soon to go to Connecticut, and we shall attempt removing Betsey, home, if we shall judge her able to bear so long a journey in so cold a season. We hear, however, that she is very contented with her present situation, and wishes not to return unless it is our request.

"It is needless, I trust, to add any directions or cautions respecting your own health. You will, no doubt, use all the prudence in your power: the rest we must submit to Him to whom alone belong the issues of life and death. To His mercy and holy keeping I commend you; hoping and praying that, through His great goodness, you may again be restored to

Your loving parent,

ALEXANDER V. GRISWOLD."

"Bristol, 22d August, 1812.

"Rt. Rev. and dear Sir,—Such interesting events have occurred since you left us, and the present state of your people is so peculiarly and pleasingly interesting, that I have, for a few days past, had a strong inclination to write you a line; and this inclination could not be resisted when seconded last evening by the request of Mrs. Griswold." * * * * * * * * * * * * * * "Since your departure the engagedness of your people in the good cause has apparently increased. There have been some new instances of awakening: some, who were slightly impressed, are now mourning in bitterness for their sins; and some, who were lately 'heavy laden' with the burden of guilt, have entered into the promised 'rest,' and are rejoicing in the love of God." (After mentioning the names of many individuals, the letter proceeds:) "At our last meeting, we had indeed a solemn but joyful season. A great number were present, ten or twelve of whom were dissolved in tears and crying for mercy. I have no doubt that the work of God is extending and increasing both in power and in purity. Nothing like fanaticism has been manifested among our people; but a most earnest hungering and thirsting for the bread and the waters of life eternal. I cannot express my own impatience and the anxiety of the people for your return. I fear much, lest the good work should be checked among us for want of an experienced pastor to encourage and promote it. At a time like the present, when God is shedding forth His Spirit, opening the eyes of the blind, and extorting from the hearts of many the cry of the awakened jailer, ('what shall I do to be saved?') I most sensibly feel my weakness and insufficiency for the work to which I am called." * * * * * * * * * "The revival has just commenced among other denominations of Christians, and they are extremely active. I fear they are using means to draw some from our congregation; and on that account your presence is more particularly needed.

"I have the painful task of announcing to you another afflicting stroke of Divine Providence. Mrs. Griswold has

just heard of the death of her second brother." * * * * "Never have I known the words of the apostle, 'Whom the Lord loveth He chasteneth,' more fully verified than in your family. That God, in His infinite mercy may sanctify to you and yours all your afflictions * * * *, is the fervent prayer of

Your affectionate disciple
In the Gospel of our Lord,
JOHN P. K. HENSHAW."

The influence of the events of the summer of 1812, on the parish of St. Michael's, Bristol, is felt to the present day, both in its spiritual and in its temporal condition. Precious fruits, put forth on that season, are still ripening there; and, as we shall see, other seasons like it, and with like precious fruits, have since been added. Of the influence of that summer on the external growth of the parish, the Bishop thus writes in the auto-biography:

"Though the church edifice in Bristol had, as before related, been enlarged, yet it was soon found to be too small to accommodate all who desired seats in it. In other respects, also, it was judged not to be so comfortable and convenient, nor indeed so respectable, as a parish so large and wealthy ought to have. Accordingly proposals were made, and subscriptions soon filled for building a stone church, 90 feet by 60. But because a few of the principal families disapproved of the measure, it was judged to be prudent to postpone the work for a time. And most providential it was that they did so: for not long after there were such failures in business, such losses and pecuniary distress, as affected nearly every person in the town. The banks lost a large part of their stock. A very considerable part of the little property which I then had, was lost. Many were so reduced that they would not have been able to pay their subscriptions to the proposed new church; and had it been begun, it would have added to the distress. The parish has since built a handsome, convenient church, of wood however, and not quite so large as was at first intended."

The congregation continued to meet and worship in the old church till after the Bishop's removal from Bristol: and the new edifice of which he speaks was built under the rectorship of his immediate and efficient successor in the parish, the Rev. Mr. Bristed.

As the auto-biography, which has furnished so many interesting and important portions of the memoir thus far, is about to close; and as the only portion of it, which remains to be transferred to these pages, is a sort of list of the courses of evening sermons or lectures, which the Bishop delivered in Bristol, *before* as well as *after* his consecration, and upon which God vouchsafed so abundant a blessing; it may as well be inserted here, as in any subsequent portion of the work.

"While in Bristol," he writes, "I delivered several courses of lectures: one of about eighty or ninety on the four Gospels in the way of a harmony. After having finished them, I was much urged by my hearers to publish them. But, though I had reason to hope that, through the blessing of God, they were not a little useful to my congregation and to many others, who attended Church in the evening to hear them, yet, as they were necessarily prepared in much haste, and I could not find time, (having then a large school, and preaching three times a Sunday) to correct and improve them, they were none of them published, and have since been destroyed with many hundreds of other manuscript discourses. In preparing them I made some use of the Harmonies of Bishop Newcome and Macknight, of Bishop Porteus' Lectures on Matthew, of Hunter's Sacred Biography, and of several commentators and other writers; but no use, I trust, which was inconsistent with a claim to originality. I have already burnt, or otherwise destroyed, about twelve or fourteen hundred of my manuscript sermons, not because less my own composition than those which remain, but because I had more than I could ever use in future, and because they would all probably be useless after my decease. I have in many instances declined giving my sermons for the press, when requested, from observing how little such publications

are read, and how soon, like old newspapers, they are thrown away. In the present age, when light reading for amusement is so much in vogue, *good* sermons are but little read, though published in elegant volumes, which seems to be almost necessary to their being read at all.

"I delivered also a series of discourses, thirty-three in number, on the Acts of the Apostles: about twelve on the Catholic Doctrine of the Trinity, which I would gladly find time better to digest and complete: one on each of the ten Commandments, to which I added five on our Lord's summary of the Decalogue: several on the Catechism, and the Apostle's Creed, and on each chapter of the Revelation of St. John.

"A celebrated author has observed that Calvin was wise in not writing upon the Revelation; and the more celebrated Voltaire has thought fit to say that 'Sir Isaac Newton wrote his comment upon the Revelation to console mankind for the great superiority which he had over them in other respects.' But I considered that One, who is much wiser and of infinitely better authority, has said; 'Blessed is he that readeth, and they that hear the words of this prophesy, and keep those things that are written therein.' Rev. i. 3. With this text in view, I endeavored, in a practical way, to instruct my congregation to hear to edification what can already be understood of those prophecies, and to keep the things written therein. But, in preparing those discourses, though the preparation was hastily done, light seemed to break upon my mind, and interesting views of what was there predicted, which I long hoped to find time to digest and arrange into some regular form. That time, however, has never been found.

"I also delivered a course of seventy lectures on the five books of Moses. In all these I had a general text in view, the words of our Saviour, 'search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me:' particularly noticing what we learn from those Scriptures of Christ and his work of redemption. Such a plan,

well executed, would, in my judgment, be a valuable acquisition to our Theological Libraries.

"These courses of lectures were all delivered Sunday evenings, and, so far as I can judge, have been among the most efficacious of my pulpit labors. During the services, such portions of Scripture were read as were thought most appropriate to the subject, respectively, of each discourse."

After reading such paragraphs as those which have now been transcribed, and with which, amidst many regrets, we take leave of the modest Bishop's auto-biographical sketch of himself, it is difficult to say which, at the outset, would have been the more desirable, that he should become the constantly engrossed supervisor of his parish and his diocese, spending all his time in gathering, uniting, cementing and instrumentally vivifying the elements of that extended ecclesiastical body, which was placed under his care; or that he should have it in his power to follow the strong native bent of his inclinations as a man of reading and research; to become the patient as well as the ardent student, the productive as well as the profound theologian, the voluminous as well as the luminous author; and thus, instead of committing to the flames bushels of manuscript evidently rich in the rudiments of valuable truth and knowledge, to pour the light which gathered upon his own mind over the mind of his age and over the libraries of the Church in all coming ages.

That the estimate, here implied, of his ability to bless the world, not *beyond*, but as one *among*, the rich and ripe scholars of the Church, is not extravagant, enough, I trust, has in the foregoing pages been said to shew. However little the world may have been aware of it, that quiet, modest, humble Bishop drew from his German ancestry so large an inspiration of the German industry, aye, and of the German genius, for scholarship, that, had he been even moderately able to indulge his inclinations, free as he was, by divine grace, from German errors, he could not have failed of leaving behind him, as the fruit of his long life of study, some of the most precious as well as abundant contributions

to the theological learning of the Church. There is no disposition to claim for him, or ascribe to him the attributes of uncommonly dazzling and inventive genius. Evidently, his place never could have been among the few *suns*, which hang so gloriously in the firmament of letters. Nor could it ever have been among the lesser *satellites* of the system. But it would have been among the *Planets*, which while they *gather* most do most *give forth* the light; and which while they receive most *warmth* do also produce most *fruit*, for the sustenance of spiritual and intellectual life. His genius lay not in splendid invention, but in diligent accumulation and rich acquisition; in luminous illustration, and in useful production. The few writings, which he has already given to the world, pure in style and sometimes beautiful in ornament, shew what he might have *been* and what he might have *done* in the walks of scholarship. Nor does the world yet know what he actually *was*, in this respect, notwithstanding the unusual hindrances which lay in the way of his studies. His best labors as a theologian, lay, after all, not in his Episcopal sermons and addresses, as he delivered them on his numerous official tours through his Diocese, but in the *parish*, where he so long and so modestly dispensed the fruits of his midnight studies, beyond the notice of this world's eye.

That this last remark is not without foundation will be manifest from the following tribute from the pen of one, who lived long and intimately by the Bishop's side; sitting under his weekly ministry; studying with him for the work of an Evangelist; knowing him amidst all the soul-trying, heart-revealing intimacies and incidents of private life; and afterwards succeeding him as rector in his favorite parish of St. Michael's, Bristol. Mr. Bristed, himself an accomplished classic, an author before entering on the ministry, and very extensively acquainted with authorship, in giving an account, in an unpublished manuscript, of the trials which beset his entrance into the Church, thus bears his testimony not only to the kindness which he received from the Bishop, but also to the theological and general character of his friend. The

judgment, which he here expresses, was indeed formed at a somewhat later period than that now under review in the life of the Bishop: but it applies as well to this period as to any other; indeed equally well to all periods, in the life of him to whom the tribute is paid.

"I cannot close this statement," he observes, "without bearing the little tribute of my unfeigned respect and undissembled affection for the truly apostolical and evangelical Bishop Griswold. To a very high order of human talent, he joins the profoundest and most comprehensive acquaintance with *Scriptural* Divinity. I have heard some of the greatest preachers on either side of the Atlantic, including the mighty Horsley, on the one, and the giant Mason on the other; but I never sate under a minister, from whom I received so much and so varied instruction in the word of God. I scarcely ever open the Bible, without being conscious of reading it by the *reflected* light of *his* clear intelligence. And above all, he crowns and consecrates his great talents and extensive learning with a most Catholic and Christian spirit, which is forever breathing the words of wisdom from the lips of love. He has, in very deed, been a blessed instrument, in the hands of his Divine Master, of awakening his perishing fellow-sinners from their natural death-sleep in trespasses and guilt; alike, in the place privileged to enjoy his fixed residence, and throughout his Diocese, wherever he has had an opportunity of scattering the bread of life. *That* great and awful day *only*, which shall reveal the secrets of every human heart, will be able to disclose *how many* souls *he* has been permitted and empowered to turn unto righteousness.

"In his daily and hourly walk and conversation, life and conduct, he examplifies the blessed doctrines, which he so ably, so faithfully, so lovingly proclaims in the service of the Sanctuary. In unaffected simplicity, meekness and holiness in thought, word and deed; in the conscientious and fearless discharge of the duties of his high and responsible office; in the unmeasured benignity of his Christian charity and love for all who bear the impress and image of our common na-

ture, *that* nature, which is infinitely ennobled by being united with the godhead in the ever-blessed and adorable person of our once crucified but now ascended and glorified Redeemer; he is second to no one of all those worthies, who, in the apostolic and primitive ages of Christianity, counted their lives nothing in comparison with preaching the doctrines of the *Cross*, the doctrines of *grace*."

This, doubtless, is high praise; and may be considered as a burst from the warm heart of devoted friendship. Still, warm hearted friendship does not necessarily color too highly. If it ordinarily speak most strongly, it is, sometimes at least, because it knows most thoroughly whereof it affirms. Besides, the testimony of others, who have lived in favorable vicinity to the Bishop, as well as facts, which remain to be recorded, shew that, as an estimate of Christian character, and of apostolic self-sacrifice, as well as of learning and ability, the tribute, which has been quoted, is but an honest, though a glowing, expression of the truth.

The best test of a man's character, if not of his intellectual power, is to be found in the fact that they who live in closest intimacy with him have most to say in his praise. It is not every one, who figures most largely and most loudly before the world, that can bear the application of such a test. The subject of this memoir could. If his biographer finds nothing to say in abatement of his claims to regard and veneration, it is because, from whatever point he has approached his subject, whether from that of the Bishop's nativity and early youth, or from that of his various places of ministerial labor; whether from the bosom of his family, or from the circle of his bosom friends; whether from the Diary of his private thoughts, written without the expectation of their ever seeing the light, or from the scrutiny of those, who might be supposed most inclined to make his failings manifest; from whatever point the approach has been made, he has uniformly found that the nearest approximation gave the most favorable view, both of the moral and of the intellectual man. A lady of great piety and intelligence, who was much in his family before the decease of his first wife, and there-

fore thoroughly acquainted with him, upon being requested by the present writer to furnish him with her recollections of the Bishop, in speaking of his ministry and the estimate, in which he was commonly held in Bristol, says: "It was a remark then often made respecting him; that there was *one* specimen of *perfection* in the world." And in closing her account, she writes thus: "I must take this opportunity to thank you, Sir, for the suggestion of this *attempt* at recollections; it has brought so vividly before me his exalted character. *The nearer the inspection, the more angelic the likeness.*"

From this view of the Bishop himself and of the results of his *parochial* ministry, it is proper to go back for a moment, in order to notice some other things, connected principally with the progress of his new *Diocese*.

The plan, which, at the adjourned Convention of Massachusetts in August, 1809, was suggested, of an Incorporation under the name of "Trustees of Donations to the Protestant Episcopal Church," was soon after carried into effect. An act of Incorporation was passed at the next session of the Massachusetts Legislature, and was approved by the Governor, March 3d, 1810. This act was somewhat enlarged at the following session of the Legislature, Feb. 14, 1811.

The object of this Incorporation was, the raising and management of a fund for the support of the Bishop of the Eastern Diocese, and the care and management of such funds and property as might be entrusted to it for the special use, benefit and support of any of the Churches or institutions of the Church, within the Diocese. For these purposes it was clothed, says an address "To the friends of the Protestant Episcopal Church," which was forthwith issued, "with every power and privilege that any society of Christians in this, or any other country, could reasonably wish or desire."

Into the history of several of the trusts, committed to this corporation, it will not be necessary to enter. The New Hampshire lands held by the Board are on a special trust as to a part of the income, leaving the residue subject to the disposal of the Board. One *tenth* of the income was to be

applied to the support of the Bishop of the Eastern Diocese; and was so applied, while that Diocese continued to exist. But when, at the demise of Bishop Griswold, the Diocese was dissolved, this tenth passed to the support of the future Bishop of the Diocese of New Hampshire. "The Bass Fund," so called from the first Bishop of our Church in Massachusetts, is held in trust by the Board for the benefit of St. Paul's Church, Newburyport, and is to accumulate in their hands till its income reaches the annual amount of $1000; when it is to be used in payment of the salary of the Rector of that parish. There are some other trusts in the hands of the Board; but the amount of property involved in them is very small.

The most important fund held by the board is that, for the creation and management of which, mainly, their charter was granted; the fund for the support of the Bishop of the Eastern Diocese. Subscriptions to this fund were opened immediately after the Convention in September, 1810, at which Mr. Griswold signified his acceptance of the Episcopate. At that time, about $6,000 were subscribed in Boston and its vicinity; that is; between $3,000 and $4,000 by members of Trinity Church, $2,000 by members of Christ Church, and something by individuals in Cambridge. In 1815, $5,000 more, from two unknown individuals, by the hands of the Rev. Asa Eaton, and Shubael Bell, Esq., of Boston, were added. Since that time, the fund has been slowly increasing, under its safe and judicious investment, till it now amounts to something more than the sum of $15,000; yielding towards the support of the Bishop about $900 per annum.

The object of the enlargement of the act of Incorporation in 1811, was to enable the Trustees to increase the fund, by electing other Trustees, and obtaining other subscriptions, in all the four states composing the Diocese. Under the expectation of realizing this object, an article was inserted in the By-laws of the Corporation, providing for the division of the fund in the event of the dissolution of the Eastern Dio-

cese. By the occurrence of this event, that article has become important. It is as follows:

"Whenever it shall happen that the Eastern Diocese shall be formed into two or more Dioceses, and a corporation shall be created and By-laws established, for purposes and with powers similar to those of this corporation, in either of the States of Rhode Island, New Hampshire, or Vermont, and the Churches in such States respectively being erected into a Diocese distinct from the Churches in Massachusetts, all the property given or devised to, or entrusted with this corporation by any inhabitant of such State, amounting to the sum or value of fifty dollars given or devised by one person, shall, at the request of the corporation so to be created, and with the consent of the donor or his legal representatives, be assigned, transferred, or paid over, to such corporation so, as aforesaid, to be created and established; and this article shall not be subject to repeal or alteration but with the consent in writing of the members of this board belonging to such State for the time being."

From this By-law, framed in the exercise of the power granted by the act of Incorporation, it will be seen that no part of this fund can be distributed among the Dioceses of Rhode Island, New Hampshire and Vermont, until those Dioceses shall have procured the creation of *corporations* similar to that which exists in Massachusetts; nor unless such future corporations shall *request* such distribution; nor in sums under *fifty dollars* from a single individual; nor without the *consent of the donor* of such sum, or of his legal representatives. It is not probable, therefore, that any distribution of the fund will ever be made. For although the enlargement of the Charter was designed to give the Trustees an opportunity to increase the fund by obtaining subscriptions and donations to it from *all* the four States comprising the Eastern Diocese, yet, it is believed, very slight success attended their efforts. Nearly the whole fund, as it now exists, was contributed from Boston and its immediate vicinity. Some contributions, were received from other

parts of Massachusetts; and some increase of the fund has been realized, it is believed, from its judicious investment and management. But, very little of it has ever been received from the other States of the Diocese, in *any* sums; and probably less still, if any thing at all, in sums so large as *fifty dollars* from a single individual. It is concluded, therefore, that the fund will remain undisturbed where it originated, and where virtually the whole of it has been contributed. It evidently needs increase, and will, it is hoped, be augmented till its income shall be adequate to the decent and comfortable support of the Episcopate in the Diocese of Massachusetts. Beyond this point the Episcopalians of that State, if they are wise, will never wish to press its revenue.

Upon the history of the Church lands in New Hampshire, Vermont, and Rhode Island, much might be said. But, although "the Trustees of Donations" have had no little to do with those lands in the first and last of those States, and even in Vermont, yet it would not add to either the interest or the value of this work to enter at large on the subject. It will be enough to say that, although the grants from the Colonial Governors of New Hampshire to our parishes, and to the Society in England for the Propagation of the Gospel in Foreign parts, were originally ample and valuable, yet the titles to these grants were all lost during the war of the Revolution, with the exception of those to the Society in England; that even of these, few but the poorest were ever recovered, as the result of a long and tedious process of litigation in the courts of the United States; and that, in effecting the recovery of any portion of them, the agency of the Rev. Wm. Montague was from the first largely efficient and very important.

In the discharge of his agency, this gentleman spent months and years of travel and expense; and in this way, as well as in other measures touching the origin of the Eastern Diocese, was, so far as the *external* history of the Church was concerned, one of the most *actively* influential members of the Diocese.

The first appearance of Bishop Griswold in any Convention after his consecration was in that of Massachusetts,

August 29th, 1811. This was an *adjourned* meeting. The regular meeting in May was so thinly attended in consequence of its being simultaneous with the *General* Convention in New Haven and the consecration of Bishop Griswold, that no business was done. But at the adjourned session in August the attendance was full, and the new Bishop took his seat as the presiding officer. Inasmuch, however, as he considered himself Bishop,—not of the Church in Massachusetts, nor of the Church in any other of the four States, separately,—but of the Eastern Diocese in its joint capacity, having been elected by that and consecrated for that alone;—he delivered neither charge nor address on this first occasion of his appearance as a Bishop in Convention. The same rule he ever afterwards followed. All his charges, pastoral letters, and Episcopal addresses were delivered to the Conventions and the Clergy of the Eastern Diocese as one whole.

The first Convention of this Diocese, which was held after his consecration, its meetings now being only biennial, assembled at Providence, September 30th, 1812. At this Convention the Bishop's letter of consecration was ordered to be read and recorded; after which he proceeded to the delivery of the following brief address:

"Respected Brethren, the Clerical and Lay Delegates of this Convention,

"I now for the first time meet you since my appointment to the Episcopal jurisdiction in this Diocese; and the 45th Canon of the General Convention makes it my duty on this occasion to lay before you the situation of our churches and the official duties, which I have performed. With very few exceptions I have visited the Churches of this Diocese once, and some of them a second time: and the present appearance is, that most of them are increasing in numbers, piety and attention to the doctrines and discipline of the Church. I have administered the holy rite of confirmation to 1,212 persons, and have very generally and with much satisfaction witnessed the appearance of great sincerity and devotion in those who received it."

The address then proceeds to record the consecration of two churches; the admission of five candidates for orders; the ordination of one deacon, and that of two presbyters;—the disposition made of the services of some of the new clergy;—and the institution of two rectors into the cure of parishes. After this, it thus concludes:

"To this statement, Brethren, I have only to add my prayers that the Lord will inspire us with wisdom, unity and zeal, and that He will direct our counsels and prosper our labors to the advancement of his glory and the prosperity of his people.

ALEXANDER V. GRISWOLD."

I have given this address for two reasons; 1, because it is short; and 2, because it seems to me a remarkable proof of the remarkable modesty of its author. He evidently started on his course of duty with the feeling that it did not become him, while young in office, to put himself forth in any labored production; with the determination not to assume the exercise of an influence, which he had not yet acquired; and on the principle of letting his *actions*, rather than his *words*, define his ecclesiastical position, and interpret his religious views. One can hardly read such an address, delivered on such an occasion, without feeling that it was peculiarly characteristic of the man, who, on a different occasion, remarked;—"*Words* cost but little; and are often worth no more than they cost."

At this Convention the project of a *Diocesan Library* was started; but it never amounted to any thing more than a project. A movement of more importance originated at the same time, and was followed by a measure at least of its intended results. I allude to what were called, "Easter collections,"—contributions to a Missionary fund to be placed in the hands of the "Trustees of Donations" subject to the order of the Bishop of the Eastern Diocese, and chiefly for the benefit of the feeble parishes under his care. These collections originated in the following vote by the Convention, and in the resulting circular of the Bishop.

"Voted; that the Bishop be requested to appoint a Sunday, annually, on which a contribution shall be made at each Church within the Diocese, and transmitted by the Rector and Wardens thereof, to the Treasurer of 'The Trustees of Donations to the Protestant Episcopal Church,' to be appropriated under the direction of the Bishop to the supplying of vacant parishes with preaching, and to the distributing of cheap tracts explanatory of the doctrines and discipline of the Episcopal Church."

The following is the circular, which, in obedience to this vote, the Bishop forthwith addressed to his Clergy.

"Whereas the Biennial Convention of the Eastern Diocese, holden at Providence, in the State of Rhode Island, on the 30th day of September, A. D., 1812, 'Voted,' &c.——'In compliance with the above resolution and request, I do hereby appoint Easter-day to be the Sunday, on which said annual contributions shall be made; most cordially recommending to the friends of religion, and especially to all who desire the prosperity of the Protestant Episcopal Church, an object so laudable and benevolent. Whilst, (so much to the honor of the Christian name) a liberal spirit of piety and zeal for distributing the Holy Scriptures and for diffusing the light of the Gospel to the remotest nations of the earth, pervades the Christian world; it may reasonably be expected that the state and the exigences of the Church in this Diocese will not, by its friends, be forgotten or neglected;—that they especially who, through God's merciful goodness, enjoy the inestimable privileges of a preached Gospel, and the means of religious knowledge, will not be unmindful of those, who are destitute of these blessings; and that each individual will cheerfully contribute something to a little fund for their assistance. In all human appearance, no charitable donations could more directly or more surely promote the glory of God and the increase of His Church than the contributions hereby solicited. By a little aid from their Christian brethren, many small parishes, now wholly destitute of the sacred ordinances of Christianity, would, through

the Divine blessing, be materially benefited, and, there is good reason to hope, enabled soon to obtain a permanent ministry among them. Deeply impressed with the importance of this subject, the Convention were induced to make this appeal to the pious liberality of all the friends of the Church, and not without confidence that the Lord will open their hearts to give according as he hath blessed them with the means: 'for, with such sacrifices God is well pleased.'"

"The Easter collections," thus started, were regularly continued till the dissolution of the Diocese. The *tract* distribution, which they at first contemplated, was, indeed, dropped after a time; but the collections themselves continued as a Missionary fund in the hands of the Bishop, and were of essential service in reviving the languid and almost extinct parishes, which existed in various parts of the Diocese; and in aiding the struggles of others through a feeble infancy towards a vigorous maturity.

These collections and the "Board of Trustees of Donations,"—together with the Standing Committee successively elected, and the Diocesan Conventions, at first Biennial, and afterwards annual, made up the Body of the Institutions of the Eastern Diocese. It was, at the outset, so far as these its institutions were concerned, a simple organization; and so continued to the period of its dissolution. That it never had more numerous and more efficient instrumentalities in the great work of Christian benevolence at home and abroad, was owing to its complex structure in other respects. The churches in the respective States, though united into one Diocese, yet continued to meet in their *separate* Conventions, as well as in those of the whole Diocese. Through those separate Conventions they were represented in the General Councils of the Church; and the effect of these peculiarities was to beget a kind of ecclesiastico-"State Rights" feeling, drawing almost all the proper efficient action of the Church from the Diocesan to the State Institutions. This was unavoidable, and all well enough. Considering circumstances, it could not, and should not, have been otherwise. Still, it is easy to perceive that, with such

an organization, it was impossible for the Eastern Diocese and its Bishop to take that stand among the other Dioceses and general institutions of the Church, which would otherwise have been both desirable and practicable. In fact, the peculiar structure of the body kept both the whole and its parts from that measure of activity, efficiency and growth, which, under other circumstances, would have been easy and natural. The influence of this structure was doubtless less felt at first, than it was at a later period. At first there was so little strength in any of the parts that they were glad to increase it by combination. But most of the parts soon began to gather separate strength; and, as they did so, tended more and more to separate *action*. Then it was that the existence of the central Diocese, with its Bishop specially attached to it, proved a manifest restraint on the capabilities and freedom of action, which would have been appropriate to the States, had they existed as independent Dioceses; while the capabilities and freedom, which they actually assumed and exercised proved as manifest a drain of strength and vitality from the Diocese of which they were associated parts.

The feeling has often been expressed by his Clergy, that the characteristic modesty of Bishop Griswold, and his apparent reluctance to put forth his influence in forwarding great leading measures of policy in his Diocese, detracted much from his true usefulness. But, the longer I reflect on this subject the more strongly am I persuaded of the injustice, which such a feeling did him. The truth is, (to take a somewhat different view of this subject from that which was taken, a few pages back,) it was his modesty and his apparent reluctance to act in many matters, that kept the centrifugal parts of his Diocese together, till, at his demise, they were all ready, in strength and experience, to stand up at once, *four* well-braced, and well-organized Dioceses, with their well-furnished and efficient Bishops, instead of *one*. What *appeared* to be reluctance to put forth his influence was, in fact, less that, than a wise caution under the circumstances, in which he found himself placed. He felt his own position

better than the Clergy of the separate States could feel it for him. While they were thinking of their separate State interests, longing for their more rapid advancement, and, perhaps, pondering the question how soon they might be called to elect, from among themselves, their own independent Bishop,—he was feeling the difficulty of presiding in harmony over such separately tending elements, and the almost impossibility of either originating, or infusing life into, any *general* measures for their increased prosperity, or even into any *State* measures for that end, consistently with the relation, which he bore to the whole body. In such a state of things it had been easy for him to put that whole body into intense action; but it would have been the action of convulsions, not that of health. On the whole, when it is remembered, that, after the Eastern Diocese began to meet annually, Bishop Griswold had *five* Conventions to attend, where other Bishops have but *one*, and for the greater part of the time a *parish* to care for besides; that he had to combine and guide the movements of a complex whole, while the Clergy and the measures of the separate parts were often tending away from *general* and gathering themselves around *particular*, and sometimes *conflicting* interests; and that, into which part soever of his Diocese he went, he felt the presence of a something, that was instinctively, without special design, working itself up into a sort of rival influence with his own; it will be seen that his position was full of peculiar difficulties, and called for the constant exercise not only of all that wonderful industry, but also of all that uncommon meekness, prudence and wisdom for which he was so remarkable. And when, moreover, it is considered, that, as a *parish minister*, few among us have ever been more largely successful, more richly blessed, than he; and that, as *a Bishop*, he began, in 1811, to watch over a few scattered parishes, feeble and "ready to die," and yet left them, in 1843, multiplied to an hundred, distributed into five fully organized Dioceses, and ready to support four active Bishops, it may well be doubted whether the evidence of his usefulness could have been more full and complete.

But to return from this general survey, into which I have been led, to the measures of the first Diocesan Convention, over which he presided:

It appears from the Journal of the Eastern Diocese for 1812, that, notwithstanding the judicious address, which, as chairman of the Committee of the Rhode Island Convention in 1809, he wrote to the Narraganset Church; and the fact that this address so far succeeded in the begun work of pacification, as to induce that Church to consent to the session in their parish of the Special Convention of Rhode Island, called to consider the proposal for an Eastern Diocese; their alienation from the body of the Churches was not then wholly overcome. Indeed, from some cause, it was subsequently and seriously increased; so much so as to threaten the entire severance of that ancient parish from our communion. Its case was referred to a Committee of this Convention in 1812, whose report, as follows, will give us all the information on the subject, which it is desirable at this time to possess.

"The Committee, appointed to take into consideration the state of St. Paul's Church, Narraganset, submitted the following report, which was unanimously accepted:

"The Committee, to whom were referred certain papers, produced by Capt. Rodman Gardiner, beg leave to report:

"That a certain party in Wickford, denominating themselves members of St. Paul's Church, Narraganset country, having announced in a public newspaper, the Newport Mercury, of April 11, 1812, that they have withdrawn themselves from the Eastern Diocese, and have renounced the Episcopal authority, have thereby exposed themselves to the censure of the Bishop, and deprived themselves of the privileges of the Episcopal Church; but that, at present, it is inexpedient for the Convention to take any order on this subject; it being the opinion of your Committee that it may be adjusted by the Bishop in a Convention of the State of Rhode Island more to the satisfaction of the aggrieved members of said Church than by this Convention.

N. B. Crocker, Chairman."

It is sufficient to add that the course recommended proved effectual; and that the old Narraganset Church soon became a part of the consolidated body of the Diocese; leaving, thus not a single dissentient from the general harmony, which reigned over the whole.

During the year 1812, Bishop Jarvis of Connecticut, amidst the increasing infirmities of age, was drawing near the close of life; and the project of electing a co-adjutor Bishop was, to some extent, agitated among his clergy. But it is not probably known to many, that Bishop Griswold was once sounded on the question, whether he would be willing to come and reside in Connecticut, as that co-adjutor with a parish, while at the same time he retained jurisdiction and discharged Episcopal offices in the Eastern Diocese. Yet such was the fact, as the following extract from a letter written by one of the clergy of Connecticut will shew.

"————, 15 Feb., 1812.

"Rt. Rev. Sir,— * * * * * * * * * * * * * * * * A few words relative to the Church. * * * The Bishop of the Diocese has notified the clergy * * * that a convocation will be holden in New Haven on the 19th inst. * * * I have not heard what is the principal object of calling us together at this time. Perhaps it may be to inquire what is best to be done further in regard to the Academy petition, or to the selection of a candidate for co-adjutor Bishop. The latter has of late been spoken of among the clergy. As yet, however, we cannot fix upon any person, in whom we can agree. I would take the liberty to suggest one thing to you, (no other person shall know it) and to solicit your answer. It is this: whether you are of opinion that one Bishop, in the prime of life, of good health, and living in this State, could faithfully discharge the duties of this and of the Eastern Diocese, having at the same time the charge of a parish? It is my opinion that it could be done, by the clergy taking turns in supplying his parish during his absence. I beg your answer, upon the assurance that it shall

rest with me. I am persuaded that, if you were the Bishop of this Diocese, and resided here, it would, with the blessing of heaven, flourish beyond all present calculation."

Of course, the suggestion made in this extract could not, for a moment, be entertained. The extract itself, however, is interesting, inasmuch as it shews the estimate, in which the Bishop was held in his native State, and the probability that, had he continued there, he would have been called to that Diocese, instead of the Eastern. In this latter his lot was now cast, and to it he considered his whole life and his best powers devoted.

To the depressed and discouraging state of this Diocese at the period when he received jurisdiction over it, allusion has already been made. About the time of which I am now speaking, the winter of 1812, he received many letters, which must have made him feel most sensibly the difficulties, with which he had to struggle. St. Paul's Church, Portland, was considered to be at its last gasp; and it required great faith in him to maintain, both among its few members and in his own mind, the assurance that it might yet be saved alive. St. Michael's, Marblehead, had survived the convulsions of the past in a very feeble state, and was struggling as for its life. The Church in Taunton had its very name trodden out by the iron hoof of revolutionary war, and was just beginning to cry, from the dust of its small remaining endowment, for a hand to raise it up and give it new existence. And the old parish at Bridgewater lay still unmoved amidst its ashes without a sign of vitality. While, of some others all traces had perished, and no thought of their revival was started. There was, also, a very discouraging want of clergy, and a still lingering, irremovable prejudice against lay-*reading*. A Congregational minister, who had conformed to the Church, and was a candidate for orders, was advised, not by the Bishop, but by one of his clergy, to continue preaching his own sermons before his ordination. A very *young* candidate, of high promise, who had been licensed as a lay-reader, and had been allowed by the

Bishop to "adapt" *printed* sermons to the exigences of his place of labor, ventured to extend the license to the preaching of his *own* sermons, in the face of the 19th Canon of 1808, which made such an act "a disqualification for orders;" and so eager were the hungry people for ministerial services, that he even proceeded to ask for ordination before he had reached the age of twenty-one years, as required by Canon. The Rev. Mr. Fisher, Rector of St. Peter's, Salem, having been taken away by sudden death, the Congregational clergy of the town, who had acted as pall-bearers at his funeral, kindly offered their services to supply his pulpit by preaching there in rotation; and so impossible was it to procure even a temporary Episcopal supply, that their offer was accepted. Two of our own clergy in Vermont became subjects of ecclesiastical discipline for immoral conduct. And, to finish the picture of difficulty and discouragement, the enemies of the Church in New Hampshire were evidently at work in secret at what they doubtless considered a commendable effort at its overthrow. Under such circumstances, the following letter could not have sounded a very pleasant note in the Bishop's ear.

"————, Sep. ——, 1812.

"Rt. Rev. Sir,—My love and zeal for the Church, especially for that branch of it 'over which the Holy Ghost has made you overseer,' will ever prompt me with caution and due reverence to give the earliest notice of every threatening appearance, both in the Church and out of it. For this purpose are we placed around the sacred enclosure, to be always ready to defend it from the assaults of open and avowed enemies, and from the artful machinations of secret and insidious foes; that so, 'the wrath' of God, through our neglect, come not 'upon the congregation.'

"Last evening was handed me, by a particular friend of yours, (the Rev. M. ——,) a letter singular and strange both for its matter and for its style. As I send it enclosed, it will be needless to make any remarks on it, further than to ob-

serve, that Mr. —— and myself feel truly alarmed lest 'fire have gone out of the Bramble, which may devour the Cedars of Lebanon.'

Your affectionate and very humble servant,

——————."

The difficulty of obtaining clergy at this early period in the history of the Diocese, not only led young candidates for orders to preach their own sermons, (contrary to the wish of the Bishop, doubtless,) but also induced a proposition to *license* lay-readers, who were *not* candidates. This proposition, however, urgent as were the necessities of the case, the Bishop evidently resisted, as appears from the following extract from a letter, written by the Rev. Mr. ——, of New Hampshire.

"—————— July ——, 1812.

"Rt. Rev. Sir,—Your very friendly letter of June 16th, is just come to hand; and I thank you for the timely communication. * * * * * * * * * * * * * * * * * What ideas brother C. —— has of a *license* for a lay-reader, I do not comprehend. It is something to me entirely new, and in my opinion would seem to add a new order in the Church. It is a thing unprecedented either in ancient or in modern times; and if once introduced might lead on to evils, of which we are hardly aware. *The Bishop's observations on the subject are perfectly correct.* Esq. C. —— is a good reader and a worthy character; but *experience* teaches that reading *only* has a tendency rather to weaken than to keep together. 'Itching ears' and a fondness for novelty are to be found *in* the Church as well as out of it. The recommendation, which you mentioned from the Standing Committee, I conclude, can have reference to none but *candidates* for holy orders."

But, though the Bishop evidently concurred with the writer of this letter in the matter of licensing lay-readers, not candidates for orders, yet it is not probable that he assented

to a proposition, which the writer himself makes in the same letter. "On Saturday," he writes, "after the Convention, I shall wish to have this Church consecrated, *and also the Church-yard, or burying ground.*" The Bishop, who was so strongly disposed to reject the term, "consecration," from the act, by which he was invested with the Episcopal office, was not likely either to borrow, or to construct a service for the special purpose of "*consecrating*" a Church-yard in his Diocese.

How the difficulty of obtaining clergy for his parishes affected the Bishop himself, as well as the *qualities*, which he sought in his clergy, both *religious* and *literary*, may be seen in the following extract from a letter, which he wrote this year to the Rev. Mr. Bronson of Vermont. It is a lively transcript of the Bishop's own *practical* views of what a minister of Christ should always and every where be.

"Bristol, April 10th, 1812.

"Rev. and dear Sir, * * * * * * * * * * * * * * * * * * * The account, which you give of your success in the ministry is very pleasing. I see that '*the fields are white unto the harvest.*' If it shall please 'the Lord of the harvest to send into it such laborers as we need, and as we ought daily to pray for and to seek, we may yet see the Church in this Diocese in a more flourishing state. * * * * * We ought to exert ourselves more in selecting and training young men for the ministry. We shall not find, at present, a sufficient number from our Colleges. And it is, unhappily, the fact that too many of those, who *condescend* to take holy orders, expect to live in ease and affluence; to find Churches already organized *with good livings*. We have none such to bestow on any. We need laborers, possessed of *apostolic* zeal, who are willing to *plant* before they *reap;* who are willing to go into the spiritual wilderness and *cultivate for themselves;* who, duly impressed with the importance and duties of the sacred ministry, are content to 'spend and be spent' for God's glory and the salvation of men; and who, of course, 'seek *first*

the kingdom of God and His righteousness,' trusting that He will add whatever is necessary for the comfort of this life. *One* such is worth twenty drones in the sacred ministry. Such, indeed, are most likely to succeed in obtaining a comfortable living; for they have the promise of Christ himself to rely upon. If you find any, who are likely to be of this description, they ought to be encouraged to turn their attention to the ministry, and assisted in attaining the necessary qualifications. *These last are not to be neglected.* It is important that our clerical body be made respectable for learning and talents, as well as useful in piety and zeal.

"But I have no reason to think you inattentive to these things; and *I write them unto you* but to 'stir up your pure mind by way of remembrance.' That the Lord will mercifully preserve your life, inspire you with wisdom and bless your labors to His own glory and to your present and eternal good, is the fervent and humble prayer of, &c."

The above sentiments were not recorded by a man, who preached one thing, and practised another. He did not say to the laborers amidst the real toils and sacrifices of the ministry; "*go* work in the Lord's vineyard;" but, placing himself in their fore-front, and shewing them the manner of their day-labor, he said, "*come*, follow me, and let us bear together the burden and heat of the day."

Having thus looked at those public events in the life of Bishop Griswold, which, after the period of his consecration, occurred earliest, both in his parish and in his Diocese, and having seen the latter fully organized and fairly on its way; it may be well to note here a few things, not less public indeed, but less ecclesiastical.

It will be remembered that at the time of his consecration, he had never been admitted to the degree of Doctor of Divinity. For that degree, however, though he sought it not, yet he did not long wait. It came in the following letter from the President of Princeton College.

"Princeton, Oct. 9, 1811.

"Rev. Sir,—I have the pleasure to announce to you that

the corporation of the College of New Jersey, at the late commencement, unanimously agreed to confer on you the degree of Doctor of Divinity. I am happy to believe that this well earned distinction will receive as much honor from the wearer as it can confer.

I am, Rev. Sir, with the greatest respect,
Your most obedient, and most humble servant,
SAMUEL S. SMITH."

From Brown University, Rhode Island, where his merits as a scholar became gradually known, he soon began to receive literary honors, and to enter into those relations with the institution, which he continued so long and so satisfactorily to fill. While on this subject, it may be as well to dispose of it entirely; although some notices connected with it will run forward to a period in his life much beyond that, which we are now considering.

In the year 1810, he was admitted to the honorary degree of Master of Arts, and, in 1811, to that of Doctor of Divinity, in Brown University. On the 2d of September, 1812, he was elevated to one of the highest seats in the corporation of that Institution by being elected a "*Fellow* in the University." In 1815, he was made "*Chancellor* of the University," and held the office till his removal to Salem, in 1828–9. And in 1832, he was elected a member of the Rhode Island Alpha of the Phi Beta Kappa Society, in connexion with the same Institution.

In communicating to me all these facts and dates except the last, Professor Gammell observes; "I may add, for the explanation of the above, that the *corporation* of the College is made up of *two* bodies. The Board of *Fellows* is the higher and more honorable; the Board of *Trustees* has charge of the Finances. The office of *Chancellor* is that of presiding in all meetings of the lower body. In order to accept his appointment to this office, Bishop Griswold, it appears, resigned his seat as a *Fellow* in 1815. During the period of his connexion with the College—he performed the duties of his office with great faithfulness, and always manifested a

generous interest in the prosperity of the Institution. Though his connexion with the College ceased before my appointment as one of its officers, yet I well remember how much his venerable appearance used to add to the dignity and interest of the academic pageant of commencement days."

Which of his *two* degrees of Doctor of Divinity bears the earlier date, I am unable to ascertain; probably that of Brown University, though by a few days only.

The year 1812 opened our second war with England. With the bitterness of party spirit, which preceded and followed that opening, many of us are well acquainted. I find among the papers of Bishop Griswold a document, which shews *how* bitter that spirit must have been in *Bristol*, and how severely it must have tried the Bishop's principle of always leaving politics and the management of State affairs to laymen. Although the Bishop was an American in all the best feelings involved in a love of country, yet, it is not likely that he felt any sympathy with that unmeasured hostility to the British, which this document betrays. On this account, however, the testimony which the document bears to his Christian character is the more valuable. The document is superscribed; "Charles Collins's Resolution, taken August 26th, 1812; read and adopted in presence of George Munroe 2d., Town Clerk." It is as follows:

"Bristol, August 26th, 1812.

"Having for eight years past constantly attended on religious worship on the Sabbath, and having during that time been forward in encouraging the progress of the Gospel by divers donations to religious Societies, (for all which things I am heartily glad,) but having ascertained by the issue and result of the *election* held in this town yesterday that hypocrisy has become so far intermixed with true religion that it is exceeding difficult for a man of an honest and unsuspecting disposition to discern and know who is a saint and who is an hypocrite; and further, having read and known enough of the history of Great Britain and its rulers to be convinced that the said nation is the most hypocritical one that is, or

ever was, suffered to exist; and having ascertained that many of my worthy neighbors, whose opinions I much value on all subjects but that of religion, are, or affect to be, of opinion that Great Britain is the most righteous nation on earth, and some people would almost affect to believe that the blessed Gospel of Jesus Christ cannot be effectually communicated to the praying sinners of this (as they call it) rebellious and sinful land, but through the medium of Great Britain; I say; in consequence of the foregoing premises, I have taken a firm resolution to discontinue the practices aforesaid, and endeavor to be enlightened into the mysteries of the true religion, by reading the Bible and such other books as shall appear to be best calculated to answer the purpose: this resolution to continue in force until my beloved country shall have settled a peace with Great Britain: provided, however, that it shall be void in case my excellent friend, the Bishop, (whom I believe to be the best man this side heaven) shall convince me that this is a rash and improper resolution.

CHARLES COLLINS."

The fact that this document is found among the Bishop's papers shews that the question, involved in its closing proviso, was doubtless submitted to his decision. But had he been a man of *known* political preferences and *activities*, it is not probable, either that Mr. Collins would have made him umpire in such a case, or that he would have ranked his "excellent friend" quite so high as he then did on the scale of perfection. How many minds, susceptible of safe guidance towards heaven, have broken utterly away from clerical influence, simply by being made to *feel* that their minister's political creed was at war with their own!

In what has thus far been said, it has been the design of the writer to exhibit, in connexion with such incidents as he could collect, the early mind and the ripening character of Bishop Griswold, together with the origin, structure and early condition of the Diocese, which began with his election, continued with his life, and ended in his death; in other

words, to trace the formation of his character, and to exhibit the peculiarity of his position. In doing this, some of the incidents, which have been presented, were, in themselves, of slight importance. Nevertheless, it is believed that they all had important *connexions*, and have all contributed something of meaning to the work in the various stages of its progress. With the Bishop himself, the Diocese over which he presided, his character and his position, fairly before our minds and well understood, we are prepared for the remainder of his course; a remainder, full of anxieties and cares, labors and sorrows, but exhibiting, it is believed, nothing inconsistent with what has gone before; shewing enough of progress, development and ripening, but revealing nothing of change, fluctuation, or decay.

BRIEF NOTICES OF THE EASTERN DIOCESE, AND OF INCIDENTS IN THE LIFE OF ITS BISHOP, AS CONNECTED THEREWITH.

FIRST CALL TO SALEM.

From the time of Bishop Griswold's consecration, the remoteness of his place of residence from Boston, the chief ecclesiastical centre of his diocese, the place whence the principal routes of travel diverge, and from which therefore he could with the greatest ease, and at the least expense, visit the various parishes under his supervision; the place, too, where the main strength of the Diocese lay, and at which he might most readily gather round himself all needful influences of counsel and co-operation in his labors; was seen to be a serious inconvenience, and the wish was generally felt and often expressed, that he might have a parish, if not in Boston itself, at least in its immediate vicinity. At the opening of the year 1813, an opportunity for the gratifying of this wish was offered in a unanimous call to the Rectorship of St. Peter's Church, Salem. The proprietors of this parish met on the 13th of February, at the office of Mr. Joshua Cushing; and, after organizing the meeting, unanimously elected Bishop Griswold, as "their select and established Pastor." He doubtless felt that there were some strong reasons why he should accept the call. He visited the parish; was waited on by a committee of the proprietors; and, though no decision was then made, yet hopes were evidently excited that he would accept the call which he had received. Some months, however, passed in uncertainty, when the parish were induced to *repeat* and press their invitation, through a most respectable Committee, of which Mr. Joseph Story, (now Judge Story of the United States Court) was chairman. The letter of this Committee, in Judge Story's hand, is as follows:

"Salem, June 11th, 1813.

"Rt. Rev. Sir,—We have the honor to renew in behalf of the proprietors of St. Peter's Church, the request, which was some time since made to you, to become the established Pastor over that Church. At present we are able to offer you a salary of $700 per annum, and we shall most cheerfully defray all the expenses incident to the removal of yourself and family. We trust and hope, if you should settle among us, that the increase of the Church under your countenance and patronage will enable us hereafter to add to the salary; and the general zeal and increase of parishioners, already exhibited, augurs very favorably to the support of the Episcopalian worship.

"At present the zeal of our friends is great; but unless we should establish a permanent pastor, we cannot entertain very sanguine expectations of preserving its spirit. But, on the other hand, we have as little doubt that your presence would give a steady advancement to our interests, and that very many, who approve of our worship, would gather round our standard.

"We hope therefore that we shall not be deemed improperly earnest by pressing your immediate acceptance of our offer, and assuring you that, as it is made in a spirit of perfect sincerity and harmony, so your acceptance will confer the highest obligations upon us.

We have the honor to be, with the highest respect,
Rt. Rev. Sir,
By the order and command of St. Peter's Church,
Your very obedient servants,

Joseph Story,
Ezekiel Savage,
W. Shepard Gray,
Thomas Thomas."

The Rt. Rev.
Bishop Griswold.

Subsequently to this, the Committee, in two further communications, most earnestly urged his acceptance of the call;

and during the correspondence, the Rev. Mr. Burroughs of St. John's Church, Portsmouth, New Hampshire, warmly seconded their solicitations.

"It may be improper for me"—says Mr. B., in a letter dated, April 22d, 1813, "to make any inquiry as to your decision respecting your invitation to Salem. But it cannot be improper for me to express my most ardent wish that circumstances might be so favorable as to induce you to accept the invitation. Your situation would then be so central, that you might visit with the greatest ease the largest number of your most important parishes; I confess too I feel a *little* selfish, as I wish you to be nearer to my own Church."

But, notwithstanding the urgency of the call and the reasons, independent of it, for his removal, the Bishop found it so difficult, if not impossible, to leave Bristol, that he finally sent the Committee in Salem a negative answer.

The feeling of discouragement and despondency, which seized upon them, is manifest in the coldly respectful letter which the Wardens sent him in reply. They express confidence in him, submission to his decision, and a disposition still to look to him as their Bishop for guidance and aid; but at the same time complain bitterly of loneliness and desertion, and especially of a want of faithfulness to his word in a young candidate, who had been sent to officiate for them as *lay-reader* after the Rev. Mr. Fisher's decease:—and they even intimate an apprehension that the consequence of their disappointments may be the loss of that parish to the Episcopal Church. I give a portion of their letter as illustrating, perhaps, more strongly than any thing, which has yet been said, the condition of the Diocese at that time in its want of clergy and in its thorough repugnance to *lay-readers* as a substitute. After laying their situation and discouragements before the Bishop, particularly the conduct of the candidate referred to, they proceed:—"With these vexatious disappointments, and the yet greater one of your not coming when expectation had been so highly raised, we are fearful that the consequences may be, the entire disper-

sion of the parish, or its secession from the Diocese; *(this latter would not be without reason; for if those, who belong to our own communion, and who are candidates for the ministry, forfeit their word, and treat us rudely, what inducement have we to adhere to a staff that yields us no support?)* To you, therefore, we must look for a shepherd to a flock, which is so extremely discouraged by such repeated disappointments, and which is weary of hearing cold and uninteresting readers, who cannot administer the necessary rites of the Church, nor exchange with those, who can," &c. So feeble was the tie, which still bound some of the parishes of the Diocese to the rest!

It ought, however, to be borne in mind, in accounting for a portion of the weakness and proneness to despondency of this and of some others of our Eastern parishes, that at this time the War of 1812–15 was raging, and that many of the towns on the seaboard, particularly Salem and Marblehead, being extensively dependent on foreign commerce and on the fishing trade, suffered most severely in all their temporal interests, and were, even morally and religiously, depressed by that feeling of loneliness and desertion, the visible signs of which appeared in the stillness and desolateness of their almost depopulated streets.

Nor were the parishes on the sea-board the only ones, in which the hostile influence of the war on morals and religion was felt. It was felt in all the parishes, great and small, in the turning of men's thoughts from the Church to politics, and from religious to party zeal. Over weak parishes in the interior and those just beginning to rise, its power was peculiarly disastrous. One of the the Clergy in Vermont in writing to the Bishop, March 15th, 1813, gives the following picture of things in his immediate neighborhood. A fatal epidemic had been sweeping through the State on its wings of death; and yet he says:—"Although the judgments of God are in the earth that the inhabitants of the world may learn righteousness, yet we all remain more than commonly stupid. The *Church*, this winter, appears very forlorn. At Middlebury, you had an opportunity of learning

its state last summer. Though it was then truly discouraging, yet it is now much worse. They are both fewer in number and less engaged. The War, in which our country is involved, or the rage of politics, or the influence of Satan's kingdom, or something else, has palsied every nerve of religion. I hear nothing of building a Church either in Middlebury or in Vergennes. Nor do I find any one of any intelligence, who appears to entertain a rational hope of ever seeing the Church established in either place."

During this year, too, the Bishop began to receive letters from the parish in Great Barrington on the subject of those difficulties, which laid on him one of the sorest trials of his life; in that they involved the ministerial character and usefulness of his brother, then Rector of that parish;—leading through years of wasting dissention to his ultimate separation from his charge, and to his final displacement from the ministry. These difficulties *originated* chiefly in the *active political preferences* of his brother at a time when the whole blood of the country was heated and feverish; although, in their *progress*, they drew in *other* questions, and *ended* in leaving a parish, which had been uncommonly prosperous, in a state of ruin, from which it has taken long years to raise it to its former condition of harmony and prosperity.

At the close of this year, moreover, the parish in Portsmouth, New Hampshire, in common with their fellow townsmen, suffered severely from a disastrous conflagration, which laid a large portion of that town in ashes. The Chaplain, or school master, on board one of the United States' Ships of War, then lying in that harbor, who was a candidate for orders under Bishop Griswold, thus writes immediately after the melancholy event.

"Congress, Portsmouth, Dec. 14, 1813.

"Dear Sir,—I need not tell you that your kind letter was received with much pleasure. I should have answered it sooner, but for a misfortune, which my feeble pen is unable to describe, and which imagination can hardly conceive. The beautiful town of Portsmouth is ruined. About 200

houses are in ashes: and their miserable inhabitants driven to seek shelter at this inclement season where charity provides.

"Night before last, I was at your worthy friend's, the Hon. J. Sheafe's, where Capt. Hull, Capt. Smith and a number of the officers were met to take supper. At half-past 7 we were alarmed by the cry of *fire!* It was soon discovered to proceed from a barn near the Alms-house. The wind was very strong from the southward and westward. A number of us took our stand upon the top of Mr. Sheafe's house, which the flakes of fire soon covered like a shower. We were able to extinguish it where it caught, for about two hours, when the houses about us were all in flames. By this time they had been able to remove most of the valuable furniture; and we then made our retreat through the garden, amidst showers of falling fire.

"The exertions of the officers and men from our vessels were unparalleled; and the names of many in the Navy will long be dear to the suffering inhabitants of Portsmouth. The fire raged with unabated fury, and little hopes were entertained by many of saving the town, until one o'clock, when it was found that we had gotten the upper hand of it. I trembled for the Church and Mr. Burroughs' house; but by the great exertions of Capt. Smith, Capt. Creighton, and others, the fire was stopped in its rage at the corner below. Between 12 and 1, being so exhausted that I could do no more, I went to the top of the Church with Mr. Burroughs. No pencil could paint such a scene. * * * * * * * * * * * * * * You will easily conceive that my heart ached to see the poor women leaving their houses, conveying their dearest treasures, their children, in their arms, and abandoning their property to the merciless flames, or to the more merciless wretches, who, amidst the distressing scene, were sufficiently abandoned to pillage the sufferers.

"I am happy to inform you that my *parish* have given about $700 to relieve the sufferers, leaving out our worthy commander, who will, no doubt, give more than that sum.

I trust that measures will be taken by our Church and the public generally to alleviate in some degree the distress of their suffering fellow beings.

"Mr. Sheafe and family have been the most considerable sufferers. Next to them, Capt. Shapley. Mr. Sheafe lost three houses, and three stores, besides considerable other property. These men, however, have not, like many, lost their all. Many, who were in comfortable circumstances, have, in one hour, been reduced to the most abject poverty.

With great respect, your servant, —— ——."

Rt. Rev.
Bishop Griswold.

Near the time of this afflictive visitation, moreover, the attention of the Bishop was called to the condition of the parish and its property in the town of Hopkinton, Massachusetts. Mrs. Price, a wealthy and benevolent lady of that town, attached to the Episcopal Church, had formerly given a farm towards the endowment of a parish; and a Church was subsequently built. But so few Episcopalians were found to sustain it and take care of its endowment, that it fell into decay, and all its concerns ran into a state of neglect, in which they have lain wholly unproductive of benefit to the parish. Nor from this state have they ever yet been rescued. This is one of the few waste places of our Church, which the Bishop did not live to see rebuilt and repeopled. Indeed, it is generally true, that those parishes, which originated under the old system of partial or complete endowments, even where they have been recovered from the desolations of War and change, have not proved to be among the most flourishing, active, self-multiplying parts of our ecclesiastical body. They have ordinarily been stinted, or stationary in themselves, doing nothing for the growth of our institutions, and dependent for their own languid existence on the endowments, which they held. The life, the energy, the enterprize of our Church, it is believed, have never been found investing themselves, and seeking to render their self-investments productive, in this species of ecclesiastical stock. The true spirit of Christianity is one of

spontaneous benevolence, seeking to spread abroad both itself and the blessed influences in which it hath its spring. And it is supposed to be demonstrated by the experience of some thousands of years, that the safe investment, and quiet possession of *money* do not favor the birth, the growth, or the activity of this heaven-descended progeny.

But, whatever was the weakness of any of the parishes of his Diocese, or however despairing were any of his clergy of their ultimate revival, or their increase of self-sustaining strength, the Bishop was always the last man, in whose bosom hope died. He could see danger, and feel discouragement; and, in his annual addresses, he often used the language of a heart, that mourned and felt sad over the dangers and discouragements, by which the Church was beset. But whatever he felt, he generally used the language of devout thankfulness for all the success, with which he met, and of cheerful hope in view of all that remained to be achieved: and whenever the question came up of actually abandoning ground already occupied, he was never found among the number of those, who consented to the abandonment. Of this we shall meet, by and by, with interesting proofs.

During the year 1813, sprang up, under the auspices of the Rev. Mr. Chase, of Christ Church, Hartford, (now Bishop of Illinois) and of the Rev. Asa Cornwall, then of East Windsor, Connecticut,—the interesting parish of St. James' Church, Greenfield, which soon settled down under the faithful ministry of the Rev. Titus Strong, and has never yet had but one Rector. Of the origin of this parish, Mr. Cornwall gives the following account:

"East Windsor, January 6th, 1813.

"Rt. Rev'd and Dear Sir,—At the request of Brother Chase, I have officiated in your Diocese, at Greenfield; presuming that it would not be disagreeable to you. Before I went, I had understood from him that the few Episcopalians in that village had but a short time ago begun to hold regular service. My expectation of course was that there,

as in other places, where the Church and its modes of worship are new, or little known, numbers might be drawn together by curiosity, but few from principle, or the desire of receiving instruction with regard to the Church. Judge, then, my dear sir, how much I was surprised and delighted to meet a small congregation assembled in a chamber, fitted up in the form of our well finished churches, with pulpit, reading-desk, slips, and every other convenience; and a great proportion of the congregation with Prayer-books, anxious to be instructed in the proper use of them, and uniting their voices apparently with most fervent devotion in the prayers and praises of the Church. A scene was presented there, which I believe is seldom excelled even among those, who have long called themselves Churchmen. The true Church has there at length found a place in the midst of a far surrounding wilderness of error. The Zion of our Redeemer is rising at last and shaking herself from the dust. For the first time had the festival of our Lord's Nativity been recently celebrated there. On the Sunday following, the holy rite of baptism was administered to five; and seven received the holy communion. Of these latter, five received that sacrament for the first time. As a minister of Christ, I thought my duty required me to administer it to them, upon receiving satisfaction of the correctness of their faith and the purity of their motives, and an assurance that they would embrace the earliest opportunity of being confirmed. For this purpose, they were, when I left them, extremely desirous of a visit from their Bishop. * *

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* * * Their zeal promises much; but their ability, I imagine, is not adequate to the speedy and permanent establishment of the Church in that place, without some assistance from abroad. If, sir, you could visit them in the course of the winter, or early in the spring, it would confer on them a favor, which they would gratefully receive; and I do think it would be of essential service to them, as individuals, and to their infant parish. And should our Church

once obtain a sure footing in that quarter, where Episcopalians were never before known, I cannot but believe, from what I saw and heard, that very many of other denominations would flock to it as an ark of safety from the threatening deluge of Socinianism, &c. * * * * * * * * * *

With sentiments of esteem,
Your sincere friend and humble servant,
ASA CORNWALL."

The Rt. Rev.
ALEXANDER V. GRISWOLD.

During the following May, in giving an account of the laying of the corner-stone of the new Church in this parish, the Rev. Mr. Chase, in his well known style, writes thus:

"They have begun in the Lord, and with his blessing promised to his Church they will prosper. However '*let and hindered*' by the Samaritans of the present day, they will succeed if they 'watch and pray,' and pray and watch. It is devoutly to be hoped that no enemy may creep in among them to disturb their harmony and mar their work. They are truly *primitive* in their faith and practice; avoiding the sin of Korah on the one hand, and that of the Scribes and Pharisees on the other. Would that we were *all* of this mind! Would that we all had the firmness of Azariah and the piety of John! Then and then only should we be in that narrow path, which leads to life.

In great haste, I am, Rt. Rev. Sir,
Yours very dutifully,
PHILANDER CHASE."

The Rt. Rev.
BISHOP GRISWOLD.

The following October, Mr. Strong, being only a candidate for orders, began to *preach* for this parish; thus affording another instance, in which the pressure of New England necessities led to a virtual, though not, it is presumed, to an intentional, infraction of our Canon on this point. Mr. Thos. Chapman of Greenfield, in writing to the Bishop says; "The Sunday after the receipt of your esteemed favor

of the 6th October, Mr. Strong, being on a visit to his friends at Northampton, came up and performed Divine Service, and *preached* two Sundays in our Church-room, and one evening lecture;" and Mr. C. assures the Bishop that if he "would have the goodness to put Mr. S. in deacon's orders," he had no doubt the parish would at once raise a sum adequate to the securing of his services.

In the foregoing letters from Mr. Cornwall and Mr. Chase, so far as they express, or imply, apprehensions of danger from the growth and prevalence of Socinian errors in New England, the Bishop deeply sympathised; but, if they were intended to deny the character and privileges of the Church to other bodies of New England Christians, it is not probable that they met with any very cordial response from him. The Bishop was every inch an Episcopalian; but he never thought that the Church of Christ cannot, in any sense, exist without Episcopacy, any more than he thought that the human body ceases to be a body, when it has lost its right hand, but has still head and heart united in right relations, and both of them sound, healthy and active. He saw and felt the dangers, to which other denominations are exposed; but he considered them Christian Churches, and rejoiced in all the good, of which they were instruments. His feelings on this subject were, in his own peculiar way, expressed in connexion with the following incident. As he was one day riding through Massachusetts in the progress of one of his Episcopal visitations, and in company, I believe, with Mr. Strong of Greenfield, he passed many houses of worship belonging to the orthodox Congregationalists, Baptists and Methodists; but not one belonging to Episcopalians. The fact elicited remark, in the course of which the Bishop observed; "As we have passed along, I have been thinking what the people of our State would do, if they could not find religion except by seeking it in our Church?"

Letters received this year from the Rev. Mr Bronson, of Vermont, shew that, in that distant portion of the Diocese, notwithstanding the evils of war and the desolations of pestilence, he was proving himself a faithful, active, and, to

some encouraging extent, successful laborer, under his beloved Diocesan.

In the spring of the year 1814, a triennial session of our General Convention was held in Philadelphia; at which time Bishop Griswold preached before that body. It could not, however, have been what is termed the *Convention* sermon, or that delivered at the opening of the session; inasmuch as it appears, from the journals of that and of the next triennial session, that this opening discourse in 1814, was preached by Bishop Hobart; and that Bishop Griswold delivered the next before the Convention at New York, in 1817.

The great difficulty of obtaining clergy for the vacant parishes of his Diocese, and the necessity of employing lay-readers, candidates for orders, in their stead, are matters, to which I have already alluded. I have also referred to the peculiarly strong inducement, which was found in New England tastes and habits, and under which candidates for orders were repeatedly led to assume something of the ministerial character, in violation of the 19th Canon of 1808. These facts, it seems, at length attracted notice, and called forth an official expression of the Bishop's views on the subject. The following communication from him to one of his candidates is quite characteristic, and shews that, though he did not place Ecclesiastical and Scriptural Canons on the same ground of authority, yet he knew how as well to enforce the former as to expound the latter.

"Bristol, July 19th.

"Dear Sir, —— —— Your letter of the 15th inst. I have just now received, and am set down to return you an answer.

"Your subject is, the difficulties of complying with the restrictions of Canon 19th. Without any reference to its merits, or the expediency of such a rule, it would be sufficient to observe, that I have no power to alter or dispense with it, but am bound by it no less than yourself. But, give me leave to add, that nothing, which I have ever seen or

heard, has more clearly evinced the propriety of that Canon than your letter.

"As to what you say of 'a number *accused* of irregularity,' I can only answer that I had not heard of the accusation; though I fear, from what you write, that there is too much ground for one. I have no recollections that the Canon has been violated in my presence, or that any regular complaint against any one for such violation has been made; and in your supposition of my previous knowledge of the irregularities, which you report, you are much mistaken.

"Respecting the custom in Boston, and what has been heretofore practiced, I would briefly state, what probably you already know, that there has been, among the clergy of this Diocese, some difference of opinion respecting the construction of that Canon; and it was by some deemed expedient to postpone a rigorous enforcement of it till the meeting of the General Convention, when its true intention might be ascertained. This has since been done. No doubt can now remain with any one.

"We do not question your being 'entitled to a gown.' The Canon only forbids your wearing it when performing Divine Service; and the reason of this prohibition I should suppose you must know; though what you next add implies the contrary. You assign, as a reason for going into the pulpit, its being less *sacred* than other places, as though the object of the Canon were, to prevent the candidate's profaning the place in which he officiates. Can you then be ignorant that the design of the Canon is to prevent the evil (and 'tis no small or uncommon one) of the people's making no distinction between clergymen and lay-readers?

"Respecting what you say, or mean to insinuate from the fact, that certain candidates wore gowns at the consecration of St. Mary's Church, Newton, 'tis sufficient to observe that, if the whole congregation had seen fit to appear in gowns, it would have been no infringement of the *letter*, whatever it might have been of the *spirit* of the 19th Canon.

"I rejoice at your declaration that, for yourself, you have no hostility to the restriction; for there is reason to fear that

some might be actuated, in such case, by a vanity of making a clerical appearance, totally repugnant to that meekness, truth and simplicity, which are most essentially necessary to the Christian character.

"As to your apprehensions of an unfavorable effect on the Church, I think that such effect may be prevented by a fair explanation of the matter, being careful to suggest nothing to prejudice the people's minds.

"You speak of my being surprised of hearing at a candidate's procuring a gown. I acknowledge myself, indeed, truly surprised at the following words from your letter; 'I fear the people of ———— Church will not consent to *hear preaching* from the desk, and pay so dear *for it* as they *now do*.' If these things are so, if the parishioners of ———— Church think that you are authorized to preach, and that you do preach; and if they are paying you a salary on that supposition;—you certainly must see the propriety of the Canon in question. You ought long since to have informed them better. To suffer them to remain in ignorance on such a point, and still more to do any thing to confirm them in it, would be, on many accounts, very unjustifiable. What is it —short of profiting by deception? I request you now to inform the Vestry and Wardens of ———— Church, (by shewing them this letter or otherwise) that candidates for orders, so called in our Church, are considered students in Divinity;—that their reading prayers and a *printed* sermon occasionally is an indulgence for their convenience; that their business is, to prepare for examination, when, if they are found qualified and desire it, they may be regularly licensed to preach; and that, at present, you have no more authority to preach than any one of the congregation.

"I have great respect as well as affection for the people in ————, and am sure that their good sense will teach them that 'tis reasonable, (in our church as it is in other churches) that a candidate should go through with his regular studies and examinations before he is licensed to officiate as a minister of Christ. Can you believe that these enlightened people will blame me for not sending one into

their pulpit to preach, whom I have never examined, who has never offered himself to me for examination, and of whose qualifications I am almost totally ignorant? I desire particularly that Messrs. —— ——, and —— ——, may see this letter, that we may prevent these apprehended evils. Let these worthy gentlemen know the rules of our Church, and the reasons of them, and they will cheerfully acquiesce; and if they prefer you as their future minister, they will willingly wait the time of your necessary preparation for the sacred office.

"You state that the prospects of the Church in ———— were fair before this prohibition. But you cannot surely be ignorant that the same prohibition, without the least alteration, has existed for six years, and long before you offered yourself as a candidate. Your hopes, expressed, of *organizing* that Church, I do not understand, seeing that it has been organized for many years. Should you, through the Divine blessing, be made the instrument of its growth in piety and numbers, we shall rejoice and bless God. What you mean by your intention of being 'governed entirely by the feeling of the people,' and your willingness to submit to the regulations of the Church, *so far* as you can *do it with propriety*, will, with some other things, require explanation.

"As to your receiving orders within the year, the Bishops, with whom I consulted, were clearly of opinion that it is not in such case admissible: besides, as I once told you, it is scarce possible, with the closest application, that you can go through with the requisite studies in a less time.

"You express a willingness to 'make any personal sacrifices' for the benefit of that people; which is very laudable: but I must charitably suppose, though against the most obvious sense, that you do not reckon forbearing to wear a gown and appear in the pulpit, as one among the number of such *sacrifices*. From what Christian motives could you wish to do it? Should any, as you fear, leave our Church on this account, it will be a great grief and add to the painful cares, which are daily accumulating upon me. The Lord's will be done. I desire the prayers of every member of our Church

that I may be guided by His wisdom, and faithful to my duty. But I trust in God, that no pious Christian, who is from principle attached to our Church, will leave it for so very trivial an objection, or from a disappointment of the vanity of appearing as a clergyman before he is one. That God may direct your heart and your studies to better things than a vain show, and prepare you to become an able, faithful and successful minister of His Word, and true to your duty, is the prayer of

Yours, affectionately,
ALEXANDER V. GRISWOLD."

If there was ever a case, in which authority was used without arrogance, or keen but holy rebuke administered to one, who evidently needed it, I think we have it in the above letter; and if the candidate, who received it, was not made better by it, he gave, to himself at least, good evidence that, for whatever other calling he was qualified, he was mistaken in supposing himself called and qualified to enter the ministry of the Gospel.

In the course of the foregoing letter, allusion is made to the consecration of St. Mary's Church, Newton. This was one of the new and interesting parishes, which arose soon after the consecration of Bishop Griswold, and which, in a few years, was settled under the care of its present faithful and useful Rector, the Rev. A. L. Baury.

The new parish in Greenfield was rapidly rising in prosperity, as appears from the following passages in a letter to Mr. Strong, who afterwards became its Rector. I give this letter, as I would all others from its author, with the remark that, whenever, in his correspondence with his clergy, he touches on important subjects, his own language is a better contribution to his memoirs, than any which his biographer could use; inasmuch as in it we see the good Bishop still alive, and hear him, "though dead, yet speaking."

"Bristol, August 9, 1814.

"Rev. and dear Sir,—I have received your favor of the 19th ult., and most sincerely thank you for the information,

which it gives. The prosperous state of that young parish and its increase, for the time, are very wonderful. Much praise is due to that people for their active zeal in this pious work; and 'tis a subject of great thankfulness to God, whose favor and blessing have crowned their labor with such success. * * * * * * * * The method of teaching in your sermons, which you mention as having adopted, I think judicious and most likely to have a good effect. The government, worship and discipline of the Church are important to be taught the people, as their case may require; but the *doctrines* of the Church, or (which I conceive to be the same) of the Gospel, are most essential. If their hearts be first renewed unto faith and well established in the doctrines of the Cross, they will *feel* as well as see the excellence of our Liturgy and gladly receive and support an Apostolic ministry. * * * * * * *

"It will be proper that you should prepare the people for confirmation, that they may be in readiness, whenever we are able to attend to its administration. Though the fitness of persons for receiving that rite depends, chiefly, on their knowledge of religion and their pious affections, yet, it will seldom occur, that any can be deemed of sufficient age and understanding for so solemn a devotion of themselves to God, till the age of fourteen. Generally speaking, those qualifications, which would fit them to receive baptism, will fit them for confirmation. And 'tis to be desired that those, who have been confirmed, should be prepared, the sooner the better, to come to the Lord's Supper. Yet, it may in some cases be prudent and proper to confirm those, whom we would wish, for a little while, to delay their communing, especially in the case of very young persons, that we may have further evidence of their faith and stability.

* * * * * * * * * * *

I am, with esteem,

Yours respectfully,

ALEXANDER V. GRISWOLD."

The Rev. TITUS STRONG.

The Biennial Convention of the Eastern Diocese met this year at Portsmouth, N. H.; but its business was unimportant. The Bishop's address, though longer than his former at Newport, was still brief and modest, recording with gratitude to God all the encouragements, with which he had met in the condition of his Diocese, especially in the rise of the two new parishes, to which I have referred, and in the favorable beginning of the "Easter collections;" but passing over in silence the many discouragements, by which he was beset.

The incidents, which can be gathered to illustrate this period in the memoir, in addition to the mere details of the Journals of Conventions, are but few. The following parts of a correspondence with the Rev. Mr. Strong of Greenfield, however, will be read with some interest:

"Bristol, 24th January, 1815.

"Rev. and dear Sir,—Your letter, of December 30th, has not only relieved me of some degree of painful anxiety, but also given me great pleasure. I had feared that some unfavorable events might check the zeal of that parish and discourage your settling with them. How great then must be the satisfaction of learning, that their zeal in so good a work remains unabated, that their number still increases, and chiefly that the business of your settlement is agreed upon. Did the same laudable zeal inspire the scattered members of our communion throughout this Diocese, soon, we may trust, would our Church assume that rank and dignity amongst us, to which, by her sound doctrines and apostolic order, she is so well entitled.

"As to the opposition, with which you meet, 'tis much to be deplored that enmity should exist among those, who name themselves of Christ; but what we deem the truth of God we must teach and maintain. Let it be done, however, with meekness and charity: render not evil for evil, nor railing for railing; but rather put to silence all opposition by well doing; by exhibiting in your lives and conduct the superior excellence of our holy faith. What notice ought to

be taken of the sermons which you mention, can better be determined when they come abroad. We may well suppose that Mr. Olds has urged nothing against Episcopacy but what has been a hundred times refuted. But, considering what has so often happened, we shall not be surprised if the same things are again advanced with the same vain confidence of boasting, and read by the ignorant with the same avidity, as if they neither had been nor could be answered. Should it be expedient, the Lord permitting, a suitable answer to the sermons in question will be found. * *

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"That you are sensible of the vast importance of the ministerial office, and the awful responsibilities of a Christian Ambassador, is much to be commended. Let it humble, but not discourage you. Let us devoutly look to HIM, who alone 'is sufficient for these things.' The Lord, we trust, has already blessed your labors, and shewn you the way to further usefulness in His holy vineyard. Go on, then, with confidence that He, who has begun a good work in you, will finish it. Improve the talents given you. 'Do the work of an Evangelist; make full proof of thy ministry:' and remember that 'they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith, which is in Christ Jesus.'

Your friend and brother,

ALEXANDER V. GRISWOLD."

The Rev. TITUS STRONG.

This letter was written in view of Mr. Strong's ordination as Presbyter; and it is a model of fatherly affection and of apostolical faithfulness. It shews that its writer knew how to commend as well as how to rebuke; how to encourage as well as how to instruct. What his subsequent view was of Mr. Olds' attack on the Church, we shall see from a subsequent letter to Mr. Strong, written after the threatened publication had been made.

"Bristol, September 12th, 1815.

"Rev. and dear Sir,—I most sincerely thank you for your

letter of the 4th August, containing an account of the state of the new parish at Montague. I was much pleased with those of them, whom I saw at Greenfield. They appeared to be sensible, judicious, intelligent Christians, who acted conscientiously and not without due consideration. * * * I would certainly advise them to continue to meet for divine service every Lord's day; and also in their private devotions to pray the Lord of the harvest to guide them with His wisdom, and to send faithful laborers into that part of His vineyard. I wish you to help them to suitable sermons for public reading; such as are calculated equally to mend the heart and enlighten the understanding. * * * *

"I wish you, at present certainly, to consider them as under your care and inspection, and that you will give them all the counsel and assistance which shall be consistent with your duty to your own parish. * * * * They are near you. Providence has thrown them under your care; and not to afford it would be barbarous. There is no other clergyman at present, to whose care we can commend them.

"With respect to Mr. Olds' sermons, or book, 'till it shall be found of serious injury to us, let him and his people enjoy in quiet their imaginary triumph. To answer him is no difficult thing. It would require indeed little more than to repeat what has been many times written. The trouble and expense of a religious controversy are serious evils. And if it were to be prosecuted with the same bitter and uncharitable spirit, with which Mr. O. has commenced, the injury to the general cause of religion would be much more serious. The temptation to reply when so provoked is, I am sensible, strong, and requires much self-denial; but there are times and occasions, when it is our duty to suffer reproach in the cause of truth. May the Lord direct us, in this and in all things, to that which shall best promote His glory and the prosperity of His Church. * * * * * *

"Be assured that, with sentiments of esteem and respect,

I remain, your friend and brother,

ALEXANDER V. GRISWOLD."

The Rev. TITUS STRONG.

These are sentiments on the subject of religious controversy, which, under all *ordinary* circumstances, it would be well for the whole body of the Church to adopt and carry into practice. "*The trouble and expense of such controversies*" had, in general, better be bestowed on a peaceable effort to spread the blessings of a Gospel of love.

In the anxiety and tender care, which the Bishop expresses for the little flock at Montague, we see with what joy he hailed, and with what assiduity he sought to nurse into an abiding and heavenly flame, every new spark of life and growth, however feeble and faint at first, and in whatever part of his Diocese it appeared. He exhibits, too, sound Christian wisdom in sending that little flock to *secret prayer*, for a faithful and spiritual ministry among themselves. They, who *really* pray thus for *such* a ministry, will never knowingly take up with any other.

I have already alluded to the desire felt by many that the Bishop should reside nearer the centre of his Diocese, and to the result of the effort which was made to induce his removal to Salem. In the Spring of the year 1816, a further effort, originating in the same cause, was made to secure his settlement in *Cambridge*. The small, but important parish in that town was now vacant; but being unable of itself to support the Bishop as its rector, the friends of the Church, in and about Boston, took measures to secure such a salary as would be sufficient for that purpose; and on the 21st of April, Judge Tyng wrote to the Bishop in their behalf, and by way of preparing him for a call from the Vestry. Portions of the correspondence, which ensued, I shall give; not because the removal contemplated was effected, or would have been a splendid event, but because that correspondence gives an interesting view of the Bishop's character, and shews the direction in which his Diocese was moving. He evidently received the overtures through Judge Tyng with favor; for, on the 2d of May, he wrote to his brother-in-law, Howard Mitchelson, that he had in contemplation the removal of his family to Cambridge, although he had not as yet determined

on such a step. His answer to Judge Tyng discloses, to a careful reader, the same state of mind. It is dated,

"Bristol, May 3d, 1816.

"Dear Sir,—I had the honor of receiving your favor of the 21st of April, and return you cordial thanks for the kind and interesting information, which it contains.

"That the Church in Cambridge is very small I had supposed; that more vigorous measures are in operation for its future prosperity is a subject of gratulation. May the Lord give them success. That those measures have not been adopted with unanimity is, however, very much to be regretted.

"Respecting my removal to Cambridge I shall affect no reserve, but answer with that frankness of communication, which both the manner and the subject of your letter require. I consider myself as devoted to the service of the Churches in this Diocese, and bound certainly to do whatever shall be in my power to promote their interest and prosperity. Nor can it be denied, that a more central situation would apparently enable me to perform the duties of a Diocesan with more facility and convenience, both to myself and to the Churches. Were I less engaged in parochial duties, and in a situation to bestow more of my time in visiting the various parts of the Diocese, my time, we may reasonably suppose, would be more profitably bestowed. It must also be allowed, that Cambridge is sufficiently central and convenient. But, still, to my removal thither there are several obstacles, and some of serious consideration. That of the least weight is my private interest, which, from the preculiarity of my situation, must suffer very considerably by a removal from this place: nor can I reasonably expect to find another situation so convenient for my family, as the one, which I now possess. But of these things, I am sensible, little account should be made.

"A point of much more serious importance to my feelings is the separating from a people, with whom for many years

I have lived in the most perfect harmony, and whose very great and uniform kindness, to me and mine, have engaged me to them with the most tender ties of gratitude and affection. Should it be urged in reply, that private feelings ought no more than private interests to interfere in a matter of more public concern, I have to add very serious apprehensions, that the Church here in Bristol would suffer in consequence of my leaving them. Being already bound to them as their minister, my heart revolts from a separation against their consent; nor would it consist with my duty to leave them unsupplied.

"Supposing that they may be satisfactorily supplied with another minister, it would remain only to consider my prospects of a maintenance in Cambridge. To those generous friends, who have offered to contribute for my benefit, as also to those, who have already done it, I am under the greatest obligations; and it is my daily prayer that the Lord, who is able, may bless and reward them. You can, better perhaps than myself, judge what will be the ordinary expense of a large family in that place: not less, I suppose, than in Boston. To myself, it is less painful to suffer almost any privation than to burthen my friends. We, who are dependent on the gratuitous contributions of Christian people, should be content with such style of living as they judge fit and becoming. I have little doubt, while the Lord shall preserve my health, of being able to clothe and feed my family with the sum, which you mention. But, whether it would be possible, with the most rigid economy, to live in such a manner as would there be thought respectable and decent, my friends in that vicinity are best able to judge. Should it be the Lord's will that I reside among them, my chief concern in these things will be, not to disgrace them; my careful endeavor, that nothing bestowed upon me be needlessly wasted; and my confidence, that they will not expect what is impossible, nor be offended with a plainness and frugality which must be necessary.

"The time, we may hope, is not far distant, though probably beyond my day, when the funds of our Church shall

place the Bishop of this Diocese in a situation for greater usefulness. Till such time arrives, the most retired situation for his residence is perhaps the best. But this must be as the will of the Lord and the voice of His people shall direct. My desire is, to spend my few remaining days among the kind friends, who here surround me; but I hold myself in readiness to go whithersoever duty and the good of the Churches may call me. And whatever shall be determined, of one thing be assured, that

I am, with affection and respect,

Your friend and humble servant,

ALEXANDER V. GRISWOLD.

DUDLEY A. TYNG, Esq.

The apprehension, expressed in this letter, that his private interests would suffer by a removal from Bristol, arose, it is presumed, simply from the necessity, to which such a removal would subject him, of selling at a sacrifice the house and garden in Bristol, which he had contrived by his little savings to purchase, and which, with his skill and industry in horticulture, were vastly more available to the support of his family than they could be made by either sale or rent. Still, his letter, on the whole, makes it evident that, though a removal threatened to involve pecuniary loss, and, what was vastly more regarded, a most painful sacrifice of feelings, yet he desired, and perhaps expected, to settle in Cambridge. But, the letter is valuable chiefly as shewing the modest views, which he entertained, of the style becoming a Bishop in the Church of Christ. He desired indeed what would not disgrace the friends among whom he might be called to move. But of the style, which men of the world affect, he thought little, and for it cared less. He deemed that the honor and dignity of the Bishopric were best sustained by holiness of life, and a self-sacrificing devotion to its duties. His reference, too, to the future prospects of the funds of the Church, shews that, at this time, he expected the Eastern Diocese would live after himself, and that he should have a successor in the Bishopric, which he filled.

Upon the receipt of his letter by Judge Tyng, the parish in Cambridge proceeded to call him to its rectorship; and on the 8th of May the wardens of the parish, Abraham Bigelow and W. D. Peck, communicated the result in a very appropriate letter of invitation. The salary, which with the aid of friends and the fund, they were enabled to offer him, was $1500. And, as will be seen by the following extract from their letter, they urged his acceptance of the call on the ground, that it was the wish of his Diocese no less than that of their parish. They say:

"While these prospects have emboldened us to make the request, which is the object of this address, we cannot avoid the observation, that they also imply a general wish of the Diocese that it may meet your approbation and concurrence. Although the parish have been principally induced to adopt this measure from a desire of their own religious and moral improvement, under your pastoral care, yet they cannot but indulge the idea, that your local situation here will afford you opportunity for an increased usefulness in the discharge of your Episcopal functions, from the vicinity of many churches to this place, and the easy and frequent means of communication to be enjoyed here with every part of the Diocese. We may also be permitted to recollect, in this connexion, the large and valuable library of the University here established, to which you will have free access, and the society of learned and amiable men employed in the government and instruction of that Institution."

The *Diocesan* reason for his removal, urged in this extract, was doubtless that, which influenced his mind, both as a Bishop and as a Christian, in his wish to settle in Cambridge; though there need be no doubt that, so far as the *literary* advantages, which were offered by such a settlement might be allowed to operate on him as a man, they had in his case an uncommon degree of weight. The first step, which he took in the business, was to return an answer to the letter from the wardens, intimating that their proposal demanded "mature consideration," and proposing to visit them in the course of a few weeks with a view to "a more

decisive answer." In the mean time, his next step was to lay the subject of the call before his own Vestry in Bristol. This, however, brought forth so strong an expression of feeling from the parish, and disclosed such strength in the ties, which bound him there, that he ultimately relinquished the project of a removal. And yet, he had evidently excited so strong an expectation of his removal, in Cambridge and in Boston, that he felt it would be extremely unpleasant to return a positive refusal of the call; and thus it appears to have remained an undecided matter for at least a year. His Vestry, indeed, held a meeting as soon as the call was laid before them, at which, while they expressed the strongest reluctance to a separation, they offered to release him from further correspondence with the Cambridge parish, and avowed an undoubting conviction of their ability to satisfy the wardens of that parish that the removal, which they sought, ought not to take place. Still, when they had thus induced him to relinquish his purpose of removal, his Vestry themselves appear to have dropped the matter, and left the parish in Cambridge for a twelve-month in a state of uncertainty, which was finally terminated by the Bishop himself.

In the year 1814, the Bishop, in addition to his address to the Convention of his Diocese assembled in Portsmouth, N. H., delivered a charge to his clergy, noticed in the Journal of that Convention, as "a solemn and excellent charge." This was subsequently published, with "a Pastoral letter" prefixed; and, being sent to England, was very favorably noticed in the Missionary Register of the Church Missionary Society, for 1816 and 1817. A considerable portion of this Pastoral letter and charge, was on the subject of the *missionary* duty of our Church: and as the part, which Bishop Griswold modestly bore in our early missionary organization, is not generally known, and especially as he has been unjustly suspected of indifference to the cause of *Foreign* Missions, it will be well to present here some portions of the correspondence, in which he was about this time engaged; together with some of the notices of his Pastoral letter and charge, which were taken in the London Missionary Register.

The correspondence referred to was opened by the Rev. Josiah Pratt, the able and excellent Secretary of "the Church Missionary Society," London, by a sort of circular letter, addressed to "several of the leading members of the Episcopal Church in the United States," dated in August 1815, and designed to awaken attention to the work of missions in this Church. To this letter it would seem that Bishop Griswold was the only man, whose answer had been received, when the Missionary Register for 1816 was issued. The following notice of this matter is found on pages 367, 368, of that work, for the year 1816.

"The Secretary of the Church Missionary Society having addressed letters, accompanied by various publications, as has been already stated in our abstract of the report, to several of the leading members of the Episcopal Church in the United States; the Bishop of the Eastern Diocese, the Rt. Rev. Dr. Griswold, has returned an answer, which, with its accompanying documents, will be read with great pleasure by every friend of the missionary cause."

To this notice, the Register appends the answer from Bishop Griswold, as follows:

"Bristol, State of Rhode Island, July 17, 1816.

"Rev. and dear Sir,—Your much esteemed favor of August last has long since been received, with the books explaining the objects and proceedings of the Church Missionary Society: for which favor be pleased to accept, for yourself and the Committee of that Society, my most cordial thanks. Any like benefits, in future, will be gratefully accepted; and will, no doubt, contribute much to the promotion of zeal and godliness in this part of the Lord's vineyard.

"It is with us a subject of great joy and thankfulness to the Father of mercies, that the Church of England is rising in her strength, and putting on her beautiful garments; that a spirit of zeal for the cause of truth and the extension of the Redeemer's kingdom, is apparently increasing within the pale of the establishment; and that your Zion is becoming *the joy*, as it has long been the admiration, *of the whole earth.*

"I herewith send you a Pastoral Letter to the Churches, and a Charge addressed to the clergy, of this Diocese; which are not otherwise worth your perusal, than as they may give you some information of the present state of religion in this country, especially as relating to the subject of your communications.

"Most gladly would we unite with you, in sending missionaries to Africa and the East; and hope that the time is not far distant, when some of our pious young men will be zealously disposed to engage in that interesting work. At present, however, we have not funds, nor other means of doing much in any missionary labor; not even of supplying the wants of our own country.

"It would never be credited on your side of the water, what multitudes there are in these United States destitute of the Gospel ministrations. Others there are, in still greater number, who, though not wholly destitute, are but occasionally and very imperfectly supplied. In any labors of this kind, and in every thing, which will promote the cause of piety and godliness in this, or in any other country of the earth, we will most cordially co-operate with you, so far as our means and power will permit; and a correspondence upon this subject with the Committee of the Church Missionary Society, will be highly pleasing to our Church here.

"The Protestant Episcopal Church is, we have good reason to believe, rapidly increasing here; not only in numbers, but, in what is far more desirable, inward piety and zeal for God. Religious prejudices, which heretofore have operated very much to our disadvantage, are happily diminishing, and giving place to a more Catholic and Christian spirit of charity and zeal. May this spirit increase, till it fill the world, and all mankind see the salvation of our God and Saviour.

I have the honor to be, with much respect and esteem,

Your sincere friend, and brother in the Lord,

ALEXANDER V. GRISWOLD,

Bishop of the Eastern Diocese, in the States of Massachusetts, Rhode Island, New Hampshire and Vermont."

Having thus introduced the Bishop to its readers, the Missionary Register proceeds in the Vol. for 1816, and in that for 1817, to give large extracts from the pastoral letter and charge, quoting those parts, which touch specially the Missionary subject. These extracts are prefaced with commendatory remarks, which I will here insert, because they shew not only the early interest, which Bishop Griswold felt in the cause of Missions, but also that the impulse, which put in motion our first Missionary organization, came, in no small measure, from the London Church Missionary Society. For the extracts, themselves, which the Register makes from the Bishop's pastoral letter and charge, the reader is referred to these documents in the Appendix at the close of this work. They will be found in the paragraphs, which relate to the cause of Missions.

The Missionary Register of 1816 thus introduces its extracts from the pastoral letter:

"We subjoin some extracts from this address; and shall, in a future number, give such parts of the Bishop's charge as relate to the subject of Missions.

"These indications of a growing and conscientious regard to the great duty of Missions must be noticed with gratitude to the Giver of all good things."—(Miss. Reg'r. for 1816, p. 368.)

In the Vol. for 1817, it prefaces its extracts from the charge thus more at large:

"In the number for September, we printed a letter to the Secretary of the Church Missionary Society from the Rt. Rev. Dr. Griswold, Bishop of the Eastern Diocese of the United States, with a pastoral letter of the Bishop.

"We proceed to lay before our readers, as we promised, such parts of the Bishop's charge to his clergy, as relate to the subject of Missions. They cannot fail to excite a lively hope, that the Episcopal Church of America will take her share in the benevolent exertions of the Christian world, to bring the heathen to the knowledge of the Gospel. This great cause cannot in vain be pleaded so ably and so

eloquently by a Christian Bishop with his clergy and his people.

"Most heartly should we rejoice, if the just animadversion of the Bishop on our own Church, for the tardiness, with which her discipline is communicated to our colonial possessions, may be heard no more."—(Miss. Reg'r. for 1817, p. 57.)

Having written to the Rev. Mr. Pratt the foregoing letter of July 17th, 1816, with its accompanying documents, which draw forth these notices from the Church Missionary Society, the Bishop, on the 24th of November of the same year, addressed to the same gentleman another letter, in which it probably was that he proposed to the notice of that Society the young candidate for Missionary service, mentioned in the following paragraph from the Register for 1817:

"'The Committee having requested Sir Alexander,' (Sir A. Johnston, the Chief Justice for Ceylon) 'to suggest the most expedient method of introducing their labors in Ceylon, he was pleased to forward, under date of July 18th, a plan for establishing Free-schools at all the four principal stations of Colombo, Galle, Jaffnapatam and Trincomale.

"In order to accomplish this plan, the Committee have resolved to send out four clergymen to act as Missionaries and superintendents of schools at the said stations. They have three of these clergymen in view; and they have it in contemplation to propose, the Rev. Joseph R. Andrus, a young American clergyman of the Episcopal Church, strongly recommended to them by the Rt. Rev. Bishop Griswold, shall occupy the fourth station; unless a fourth English clergyman should offer; in which case they will still invite Mr. Andrus to proceed to Ceylon in order to co-operate with the Missionaries of the Society." (Missionary Reg'r. for 1817, p. 427.)

In the following paragraph from the Register for the same year, the influence of the London Church Missionary Society on *our* first Missionary organization comes into view in connexion with the agency of Bishops Griswold, and White.

"It was stated in the last report, that letters had been addressed to several of the leading members of the Protestant Episcopal Church in the United States of America, *in the hope of obtaining the co-operation of that Church in the work of Missions*. The Committee have much pleasure in reporting that very encouraging answers have been received from the Bishops of the Eastern Diocese and of Philadelphia," (Pennsylvania) "which will lead, as we trust, to an increase of Missionary exertions among the members of the Episcopal body.

"In furtherance of this object, the Committee *have suggested the expediency of forming, in the Episcopal Church of the United States, a Missionary Society for the advancement of the kingdom of Christ among the heathen;* and have authorized Bishop Griswold to draw on this Society for the sum of £200, as an encouragement to its own exertions, and in full persuasion that those exertions will be, as they are daily felt to be in this country, a blessing to those who make them, as well as to those, towards whose immediate benefit they are directed. The Committee have also suggested the propriety of the Rev. Mr. Andrus, before mentioned, proceeding to Ceylon, under the patronage of the Society to be so formed; in the hope, that the maintenance by the Institution of a pious and exemplary Missionary among the heathen will not only call forth the liberal contributions of the members of the American Episcopal Church in support of the funds, but excite their prayers for its success, and induce other clergymen to follow his example."—(Missionary Reg'r. for 1817, p. 434.)

The following is the communication from the Society to Bishop Griswold, referred to in the above paragraph:

"Church Missionary House,
London, July 31, 1817.

"Rt. Reverend Sir,—Your letters of the 17th July and 24th November last were duly received. My very extensive and important duties, as Secretary of the Church Missionary Society, have prevented me from writing before,

gratefully to acknowledge the kindness, with which you had received our communications, and to thank you for the important information, with which you furnished us.

"We take the present opportunity of sending you the Registers for the year 1816, and all that have been published this year. You will see by them, that we have availed ourselves of such parts of your address and charge, as related to Missionary subjects; and have communicated them, with your letter to me, to our friends. We were anxious to shew them, that the hearts of the members of the Episcopal Church in America had been warmed in this holy cause.

"Your last letter brings before us a subject of great importance. We are truly glad to hear that the Missionary spirit is rising among pious members of the Episcopal Church in America, and especially in the heart of such a man as you represent Mr. Andrus to be. Since we received your letter, his offer of himself has occupied much of our thoughts; and the Committee have been anxious to decide on a plan, by which the proposal might be made most widely beneficial in promoting the cause of Christ.

"The Island of Ceylon has long been contemplated by us as a very promising field of labor; but from the pressing calls to other stations, and not having a sufficient number of Missionaries, and an adequate income to support them, we have not, as yet, had it in our power to avail ourselves of the great opening there. The Committee are now about to send three or four English clergymen to Ceylon; they will probably sail in October, or November; and it has appeared to the Committee as the most promising station for Mr. Andrus, and that he should go thither and labor with them.

"The Committee have thought, however, that the most effectual way of raising the Missionary zeal in America would be by the formation of a Missionary Society in the Episcopal Church of the United States, which, however small in its beginnings, might ultimately so increase as to produce the most extensive good."

After speaking of a complete set of the Society's publications, which were sent as a present to Bishop Griswold, as

illustrative of the manner in which the Society interested its patrons in England and secured regular contributions to its funds,—the letter proceeds:

"Should the formation of an American Episcopal Missionary Society be accomplished, the Committee of the Church Missionary Society authorise you to draw on me for the sum of £200, to encourage the contributions of the friends of the Episcopal Church and of Christianity at large. In this case, Mr. Andrus had better be sent to Ceylon under the proposed Society, and be instructed to co-operate with such of our Missionaries as may be fixed in that Island."

With a reference to the information, which the Register and Sir A. Johnston conveyed on the subject of the great opening in Ceylon, the letter thus concludes:

"I need only in conclusion remark, that, after much experience, we have invariably found, that endeavors to excite and foster a Missionary spirit at home have not only succeeded in their immediate object, but have been productive of great collateral good to the places themselves. A spirit of piety has been fostered and increased; the friends of religion, till then little acquainted with one another, have been brought together; domestic charities have been greatly enlarged; and we have all found the truth of the declaration; 'There is that scattereth and yet increaseth.'

"We have written to the Bishop of Philadelphia on this subject; and also to Mr. Andrus, and Mr. Eaton.

I am, Right Reverend Sir,
With great respect and regard,
Your faithful servant,
JOSIAH PRATT,
Sec'y Ch. Mis. Soc."

Rt. Rev.
BISHOP GRISWOLD.

On the 3d of Feb. 1818, Mr. Pratt again wrote to the Bishop, informing him that the Society had sent the four proposed clergymen to Ceylon from England, and urging again the mission of Mr. Andrus from a Society of the Church in

this country. Both these letters were answered by Bishop Griswold in the following, dated,

"Bristol, (R. I.) November 16, 1820.

"Rev. and dear Sir,—The dates of your last two letters of July 31st, 1817, and February 3d, 1818, both which, with the books, were duly received, remind me daily how long I have delayed the due acknowledgment of favors so very obliging and acceptable. Several things have contributed to this delay, which, if they do not wholly excuse, will at least account for it. Among these, one of the chief has been a hope continually cherished of being able to communicate some progress, or at least favorable prospects, in the matter of forming the Society for Foreign Missions, so kindly recommended by the Church Missionary Society in England, and so much the subject of my own desire. Another cause of this delay has been the ill state of my health, which, for more than a year, has rendered it scarce practicable to attend to the more urgent and necessary concerns of the Diocese under my care. Through the goodness of God, I have been now, for several months, convalescent, and may hope for a complete restoration.

"After the meeting of the General Convention of our Church early in May last, I wrote with the intention of giving you advice of what we had done; but through some negligence the letter was never forwarded. Others wrote with the same intention, from whom, no doubt, you learned that the Convention in May last formed a Missionary Society, to be designated; 'The Protestant Episcopal Missionary Society in the United States for Foreign and Domestic Missions.' In compliance with the wishes of some individuals, *Domestic Missions* are embraced; but the main object of its promoters is, the propagation of the Gospel in *Foreign parts*. What progress has been made in collecting funds I am unable to state. Should the Church Missionary Society think it fitting, and find it convenient, to extend to us the aid, which was once so liberally offered, it will be most thankfully accepted. Mr. Andrus, whose zeal in the good cause is in

no degree abated, has been engaged as a missionary and agent for the Colonization Society on the coast of Africa, for which field of labor he several weeks since departed. His labors, we trust, will be much aided and more useful by being conducted in concert with those of your Missionaries on the coast.

"The publications of the Church Missionary Society do much honor to the Institution, and must be extensively useful. The Register contains much information, valuable as it is interesting. I have received the numbers of that work down to May, 1820, with the exception of five, of the year 1818, from August to December inclusive, which by some mistake or accident have not come. The reports of the Society and its proceedings sufficiently evince the wisdom, piety and zeal of its members; and the success, which has attended its efforts, is a gratifying evidence that your Society takes the very first rank among the many blessed charities, by which the Lord is doing His work. From the sure word of prophecy, and the evident signs of the times, we are authorized in the belief, that the wonderful exaltation of the British Empire is, in the gracious purposes of God's Providence, intended to facilitate the extension of the Redeemer's kingdom. The design of Providence, we may trust, is, that those fleets, which distribute through the world the various productions of nature and art, shall be freighted also with the richer treasures of heavenly knowledge, even of the Gospel of our salvation. From their various Societies for religious and charitable objects, from their many and liberal contributions to every good enterprise, from the increasing disposition of various denominations of Christians to unite their efforts in propagating the faith of Christ, your people, we may believe, are not insensible how much it is in their power to accomplish in the spread of pure Christianity, and what obligations are attached to their pre-eminence among the nations of the earth.

"To this country also the Lord is pleased to extend his blessings, both temporal and spiritual. He has many faithful laborers in this part of His vineyard, and His work, we

trust, is still advancing. It is, however, not a little impeded by the prevalence of unsound doctrines in one part of these States, and of slavery in the other. The latter evil is evidently increasing. The pertinacity, with which so large a part of our citizens adhere to the slave-holding interest, precludes the hope of this country's soon becoming what it is so often and so absurdly called, 'a land of freedom.' The next State to be admitted into the Union has a constitution admitting negro *slaves*, but excluding those who are *free*. We have reason to bless God that there is at least one country on this globe, into which if a man steps his foot he is sure not to be a slave.

"My gratitude is much engaged by your past favors. Any further communications will be most thankfully received.

I remain, Rev. and dear Sir,
Respectfully,
Your friend and humble servant,
ALEXANDER V. GRISWOLD."

The Rev. JOSIAH PRATT,
Sec. C. M. Society.

"The above answer," says the Bishop, "was much corrected." But, in what the corrections consisted, I have no means of ascertaining; I have therefore given it from the rough draft, which he left among his papers; correcting only here and there an expression, which he had marked for correction, and inserting the date in accordance with that assigned it in the Rev. Mr. Pratt's reply; which is as follows:

"Church Missionary House,
London, July 2d, 1821.

"Right Rev. Sir,—I beg to acknowledge your favor of Nov. 16th, which reached us on the 12th ultimo, and to express the satisfaction of the Committee at this kind communication.

"We were apprized of the formation of 'the Protestant

Episcopal Missionary Society in the United States for Foreign and Domestic Missions, by Bishop White and Mr. Boyd, and we have already communicated to them the congratulations of our Committee on this auspicious event.

"Our Committee will have much pleasure in affording to your newly formed Society that friendly aid, which was offered in my letter to you of July the 31st, 1817. I write by this post to Mr. Boyd to apprize him, that he is authorized to draw on me for £200 sterling, to promote the effective establishment of the Society.

"We have received advices from our missionaries in Sierra Leone to the date of the 31st of March. At that period, Mr. Andrus and his fellow laborers had arrived. It was suggested to them, by our friends in the Colony, that a spot in the Bassa Country, Cape Messurado, or St. John's River, each of which places is about 400 miles from Sierra Leone, would be a more eligible point for establishing themselves than one nearer the Colony. This advice has, we understand, been followed; and your Colonists have proceeded to that part of the coast, accompanied by William Tambah, and William Davies, two Christian Negroes from Regent's Town, acquainted with the coast and with the chiefs, to act as interpreters, and to afford such other assistance as may be in their power, in forming the new settlement.

"We are happy to find that the Missionary Register is so acceptable to yourself and the other friends of religion in America. We hope that you receive it regularly; as it is forwarded to Mr. Boyd monthly for the use of yourself and the other members of the Episcopal body. The numbers from August to December, 1818, inclusive, which you state to be deficient in your set of the Register, are forwarded in Mr. Boyd's last parcel.

I remain, Right Rev. Sir,
With much respect and esteem,
Your faithful servant,

JOSIAH PRATT."

To the Right Rev. BISHOP GRISWOLD.

The correspondence, which I have thus given, has much interest for the present work. It shews that the strong and decided stand, which Bishop Griswold took in favor of Missions, so early as his Charge of 1814, and its accompanying Pastoral Letter, was, in the Providence of God, if not *the* means, yet certainly one of the *leading* means, used in awakening our Church to the missionary work, and to her first Missionary Organization; that this organization was originally an expression of interest in the work of *Foreign* Missions; that, in the interest thus expressed, Bishop Griswold deeply shared; that the Church Missionary Society evidently regarded his agency in our early Missionary movements as one of great importance; that the first Foreign Missionary, ever sent from our Church, was brought forward on Bishop Griswold's suggestion and recommendation; and that, in view of all these facts, it is not claiming too much for him to say, that, in his quiet, modest, unobtrusive way, he was among the very first of those truly evangelical men, who began themselves to breathe, and to communicate to others, that Missionary spirit, which is identical with the life of our Christianity, and which has ever since been gaining power in the mind of our Church.

While on the subject of his foreign correspondence, it will be sufficient just to state, that at various periods, between 1811 and 1824, he received letters from the Secretaries of "the Church of England Tract Society," instituted in Bristol; of "the London Prayer Book and Homily Society;" and of "the London Society for promoting Christianity among the Jews;" accompanied in each case with full sets of their publications, and in one, with a valuable present of books; in testimony of their regard for him, as one of the faithful servants of Christ in promoting the cause of true religion in our American Episcopal Church.

But to return to our proper place in the memoir; the Biennial Convention for the year 1816, was held at Windsor, Vermont; and, the war being now ended, and Peace, with all its blessings, restored to the country, the Bishop's address

was full of accounts of newly awakened prosperity to the external affairs of the Church. As the divine secret too of every thing truly prosperous in its outward condition, he recorded, with a grateful heart, various instances, especially in Vermont and Rhode Island, in which God had, in a distinguished manner, been doing His own work through the labors of his faithful ministers. Of one of these instances, perhaps the most important, he thus spoke: "The Church in Providence," (St. John's,) "though of long standing, has become almost a new one by the renovating work of the Lord among them; it is now one of the largest in the Diocese." In Pawtucket, or North Providence, also, "true godliness was much increased. Many there had been awakened to the glorious truths and experienced the unspeakable comforts of the Saviour's Gospel." "In Middlebury" likewise, "it had pleased the Lord to pour out his spirit, and to awaken many to righteousness." While, from Fairfield, Sheldon and St. Albans, he had "the most pleasing intelligence. A considerable number of communicants had been added to those Churches; and a spirit of serious inquiry, and awakened concern for the one thing needful, extensively prevailed in those parts."

In this address is mentioned, one thing, which I have never seen elsewhere noticed. After the death of Bishop Jarvis, Bishop Griswold, it seems, had been, according to Canon, invited to perform Episcopal duties in the Diocese of Connecticut, and had accordingly made one tour for that purpose. These facts he thus recorded:

"Since the last meeting of this Convention, *being invited according to the directions of the 20th Canon*, I have visited some of the Churches in Connecticut, and confirmed in Middletown, Hartford and Warehouse Point, one hundred and thirty-one persons. I admitted Ezekiel Gear, and Reuben Sherwood, to the order of Deacons: and the Rev. B. G. Noble, A. Gear, Harry Croswell, and Aaron Humphrey, Deacons, were ordained Presbyters. I have heard, *though not by any official notice*, that the Churches in Connecticut have since placed themselves under the care of Bishop

Hobart. *The invitation previously given is, therefore, no doubt, revoked.*"

This is probably the only notice, which Bishop Griswold ever took, whether in writing or in conversation, of an apparent want of official comity. If, as is implied in the above extract from the address, the Convention or Standing Committee of Connecticut had, according to the Canon, invited Bishop Griswold to visit and perform Episcopal offices in that State, their breach of comity was most manifest. The clause in the Canon, which refers to this case, was in the following words:

"The Bishop of any Diocese, State or District, may, on the invitation of the Convention, or Standing Committee of the Church, in any State or Diocese where there is not a Bishop, visit and perform the Episcopal offices in that State, or part of the State, as the case may be: provision being made for defraying his expenses as aforesaid: and *such State, or part of a State, shall be considered as annexed to the District or Diocese of such Bishop*, until a Bishop is duly elected and consecrated for such State or Diocese, *or, until the invitation given by the Convention or Standing Committee be revoked.*"

That Bishop Griswold, under this clause, considered the Diocese of Connecticut as having been provisionally and regularly annexed to his own, during the vacancy in the Episcopate, occasioned by the death of Bishop Jarvis, there can, in view of what he recorded in his address of 1816, be no doubt. Whether the invitation to him was ever "revoked," or, if so, why he was not *officially notified* of its revocation, I have no means of knowing. Nor am I aware of the reason for the apparent change, which was made, of the provisional annexation of Connecticut from the Eastern Diocese to that of New York. It is true that the style of Episcopacy, which was springing up in the former, was somewhat new, and not fully in sympathy with the older state of things, which had become established in Connecticut and in the Dioceses further to the West and South. But whether this had any influence in producing the change can be known to those only, by whom that change was made.

In concluding his address for 1816, which was much fuller than either of its predecessors, the Bishop recommended various practical measures for the increase of the already increasing prosperity of the Diocese. Amongst these measures, were a nursing of the funds in the hands of the corporation of "the Trustees of Donations," which he calls, "this Palladium of the Eastern Diocese;" the formation of Missionary Societies; the multiplication of Prayer-books; and the frequent supply of vacant parishes by the settled clergy, "as a temporary relief" while the great want of clergy continued to be felt.

In recommending the multiplication of Prayer-books, he remarked: "Next after the word and ministers of God, this is the best gift, which you can send. Its value and usefulness are too well known in this Convention to require praise. Through the pious liberality of Christians of all denominations, Bibles are dispensed to a large portion of those who are disposed to read them. Various Tracts also have been distributed in great abundance. But this Book of Common Prayer, second only to the Bible in its utility *among us*, is in many places scarcely to be obtained. Could measures be taken, either by gratuitous distribution, or by so dispersing cheap editions that all, who are disposed to purchase, may find them, it would be attended with extensive and salutary effects."

It was this recommendation doubtless, in connexion with its motive, that led to the subsequent publication, under the auspices of the Massachusetts Episcopal Missionary Society, of that valuable stereotype edition of the Book of Common Prayer, so long in use, especially in the Eastern Diocese, but now in a great measure superceded by smaller and cheaper editions.

The manner, in which he urged the last named charity, that of supplying vacant parishes with the frequent services of settled ministers, was characteristic of the man, and of the mode, in which he sought to infuse into his flock the benevolent spirit of the Gospel.

"This," said he, "must be a painful sacrifice to a devout congregation, who delight in the worship of God; but it is a sacrifice, which, if offered with a free will and a good heart, will be approved and accepted. Remember what are the great objects of our religion; not personal gratification, but to do good; to promote the salvation of mankind, and extend the borders of the Redeemer's kingdom. It is laudable in every Christian congregation to desire the regular and constant administration of the word and doctrine, and never needlessly to relinquish the comforts of the sanctuary. But, in this, as in other things, it is, in some cases, more blessed to give than to receive. While we enjoy a fulness of Gospel privileges, let us not forget those, who are totally destitute, who have no preaching, no divine service, no sacraments. To assist such, even in the way now proposed, may be as true Christian charity as to relieve the *temporal* wants of your suffering fellow-creatures. If, from good will towards men, and to extend the influence of the Gospel, Christians sometimes deny themselves the comfortable refreshments of God's house, it will, we need not doubt, be even more acceptable to Him, and better promote their own salvation, than a rigid claim to all their privileges. In such case, our prayers should attend our minister in his labor of love."

It may be doubted, whether many of his parishes and their ministers ever rose to that height of Christian charity, here recommended. But however this may be, the following extract from one of his letters will shew that, in one instance at least, his recommendation was not unheeded:

"Bristol, March 18, 1817.

"Rev. and dear Sir,—Your favor of the 5th has been received, and it gives me no small pleasure to find your cares not confined to the flock under your immediate and more particular charge, but extended to the needy and destitute of other parts. Never, perhaps, since the apostle's days, has any body of clergy had more pressing calls for unusual exertions and labors, in season and out of season, than we in this

Diocese. The harvest truly is great, and the laborers few. That the pecuniary encouragements to our laborers were more adequate to their necessary expenses, is much to be desired. But, as things are, we have the better opportunity to evince that our object is, not to shear the flock of Christ, but to feed it; that we labor for *him* rather than for ourselves; and that we truly confide in his promise to provide for those, who seek first his kingdom and righteousness. Let us, with faith and love, unite in the glorious work of his ministry, and be perfectly contented with the reward, which he will give. * * * * * * * * * *

At this critical time, if we expect the Lord's blessing, and hope that our Church may prosper, we must none of us be selfish, but regard the general good. I hope, through the Lord's goodness, the time will soon arrive, when we can give more assistance and encouragement to that exemplary little flock in Montague. Their fidelity and perseverance, we trust, will yet be rewarded. * * * * *

* The chief question of a minister of Christ, (if he be truly such,) is, not where he shall be most pleasantly situated, or obtain most honor to himself, but, where can he do most good; where has the Lord called him? May the Lord help us all to consider of these things. * * * *

Accept for yourself the assurance of
friendship and esteem, from
Yours affectionately,

ALEXANDER V. GRISWOLD."

The Rev. TITUS STRONG.

Early in the year 1818, the Bishop received very encouraging accounts from the Church in Gardiner, Maine; while, from Springfield, on the Connecticut, at the opening of the next year, came information, which promised to be favorable or unfavorable, according as the new state of things there should turn. It seems that, in the young society, which was springing up in that town, were several wealthy and influential Unitarians; and it soon became a question, whether the new house of worship, to be erected there, should

be for Unitarians or for Episcopalians? This question was ultimately decided in favor of the former, and thus, the strength of the latter being inadequate to the work of building a church for themselves, the prospects of Episcopacy in that place were for a considerable time put in check. In the event, however, I cannot doubt, the result has proved advantageous to our interests. A very flourishing parish has since been gathered there of more unmixed elements, and therefore with far better promise of permanent life and health.

The Bishop's correspondence, at this period, carries distinct indications of the progress, which the friends of our General Theological Seminary, were making in the endowment of that Institution. An agency for the collection of funds, in every part of the Church in the United States, was contemplated; and two of the most eminent presbyters in our communion, Drs. How and Jarvis, were appointed to this agency in the Diocese of Bishop Griswold. Unforeseen, and in some respects extraordinary events, however, defeated this part of the movement; and little, if anything, was its result. The favorite plan of the Bishop of the Diocese of New York, had originally been to organize and endow a *Diocesan* Seminary, under his own control; but the force of providential circumstances gave it a *general* character, and threw it, at least nominally, under the control of the General Convention. Nevertheless, by the principle, adopted into the constitution of the Seminary, of giving to each Diocese a number of Trustees bearing a certain proportion to *the funds* contributed by each, as well as by the fact of its present actual location, its *practical* control, has fallen as really within the Diocese of New York, as it would have done had it been made a professedly Diocesan Institution. And, under the principle adopted, this is certainly equitable. If to the wisdom of the Church it seemed good to make money the measure of a right to govern the Institution, then, clearly, the Diocese, which pays most, has a right to govern most; and if it should happen that one Diocese contributes all, or nearly all the funds, then, as clearly, that Diocese has a right to all,

or virtually all, the governing in the Institution so endowed. Still, it is easy to see how this principle may entirely defeat the object in view, in making it a *general* instead of a Diocesan Institution; and how, in the actual working of the present case, we have been brought to this result, that, what ever may become the theology of New York, we have an insurance that such, so far as a *general* Seminary can have influence, shall become the theology of the Protestant Episcopal Church in the United States of America. Our destiny as a Church, is now practically in the hands of our *General* Theological School; and as God shall be pleased to govern that, and the influences which shape its ends, so shall we be most likely to be governed in whatever involves our spiritual life and health.

At the close of the year 1818, the question of consecrating a Bishop for the new Diocese of Ohio occupied the minds of the Bishops already consecrated; and, some opposition to the candidate elect being made, he addressed a letter to his old friend, Bishop Griswold, earnestly soliciting a visit from the latter to Philadelphia, where the candidate then was, awaiting the result of measures either for, or against, his consecration. A copy of the reply of Bishop Griswold lies before me; and as it carries so much of its author's mind, and shews so much of his relations to the general body of the Church; and especially as the character of the first Bishop of Ohio has been so long and so favorably known throughout our communion; I yield to the inducement, which I feel, to spread that reply on the present pages:

"Bristol, Nov. 16, 1818.

"Rev. and dear Sir,—I have the pleasure of receiving your two letters, one from Zanesville and the other from Philadelphia. Having just returned from one journey, and being very much engaged in preparing for another, I have but little time to write on the important subject of your consecration. Happily, however, this is of no great consequence. There is no other of our Bishops so little able as

myself, though none, I trust, are more willing, to give you advice, or aid in this business.

"Your two letters, with one from my brother in Worthington, bring me nearly all the information of it that I have had. I am rarely consulted upon any subject concerning the general interests of our Church; know little of what is doing beyond the limits of my own Diocese; and beyond those limits my influence is little or nothing. Our ecclesiastical affairs are managed by wiser heads, and I hope by better hearts. My regard for the Church, and sincere friendship for yourself, will certainly induce me to do any thing and every thing, proper and practicable, to facilitate the business of your ordination. But, what is proper and what is practicable, I am yet to learn; and I should feel much anxiety, did I not know that you are with those, who are far better qualified to advise and to do whatever is necessary or expedient. I learned from my brother that, *in New Jersey*, your testimonials were not signed. From your letters I infer that, in some other states, there is a like hesitancy. What is the reason of their demurrer, I know not. Certainly I had never a thought of its being what you intimate in your last. I have no recollection of having heard any thing reported to the injury of your moral character.

"My going to Philadelphia during the approaching winter, were it necessary, would be exceedingly inconvenient. Since the first of June, I have been a great part of the time absent from my parish, much to its injury, and much to the neglect of some necessary studies; to say nothing of my family, whom I am compelled painfully to neglect. To-morrow, if the Lord will, I am to commence another journey. After my return in December, I have, by appointment, some ordinations and other business of the Diocese to attend. As the Church here increases, so of course do the cares of the Episcopate. But I see no necessity for my going thither. Bishop White, with the assistance of others in his vicinity, has invariably now for many years performed our consecrations. A deviation from this usage in your case would have

a novel appearance. There are, indeed, some reasons of serious consideration, why it would be better that I should not be present at your consecration. My approbation, my good wishes, my prayers, though unworthy to be heard, you certainly have. Permit me, however, to add the expression of my regret, that you should feel any other anxiety in this business, than apprehension of the extreme cares and awful responsibility of the office, which you are about to assume. Such, at least, are my own feelings and sense of the thing. It is yet almost my daily fear that I did wrong in accepting this office. If there are difficulties, or obstacles in the way of your ordination, wait with patience, (my advice is) and with entire resignation, till the Lord shall remove them. In such cases, He will open the right way, and perhaps better without our concern than with it. If it be the Lord's will to commit to your trust this ministry, you must bid adieu to temporal ease and worldly happiness; but, for your comfort, you will know who has said; 'If a man desire the office of a Bishop, he desireth a *good work.*' Should it appear, however, that the Lord has not called you to this work, you may well rejoice in escaping its cares and responsibleness. Or, should the Church deem it expedient, that the consecration be postponed till the next meeting of the General Convention, that will soon arrive. The time is but little longer than I, in a like situation, gladly waited, and had that time been doubled, should have thought it short enough in preparing for such a work.

"But do not suppose me forgetful that I am writing to one who, much better than myself, can judge of these things. That the Lord may preserve and direct you, and bless your pious labors to His great glory and the building up of the Redeemer's kingdom, is the devout and humble prayer of

Your friend and brother,

ALEXANDER V. GRISWOLD."

The Rev. PHILANDER CHASE.

The Biennial Convention of the Eastern Diocese met, this year, in Greenfield, and transacted its ordinary business. But

the Bishop's address, instead of being, like its predecessors, recorded in the Manuscript Journals, was ordered to be *printed*.

In this address, the Bishop notices, among many other things, his correspondence with the Secretary of the Church Missionary Society in England; the steps, which had been taken, to encourage the formation in this country of an Episcopal Foreign Missionary Society: and the fact that its formation, *at that time*, had been deemed by our Bishops and clergy "inexpedient and even impracticable."

He also enumerates some of the hindrances to the growth of our Church in the Eastern Diocese; in doing which, his remarks are so illustrative of the history of this period of his Episcopate, that I cannot do better than to transcribe them:

"Among our peculiar discouragements may well be reckoned, as not the least, the remote situation of our churches, which are thinly scattered over a large extent of country, rendering it inconvenient for our clergy to convene. Such, too, is the constitution of this Diocese, that a part of them have no seat in its Convention. In every other Diocese of the United States, the whole of the clergy are accustomed annually to assemble, and for several days, in council with the lay-delegates, to apply themselves to such business, and to the devising of such measures, as the good of their Churches and the interests of religion may require. With us, but few assemble, and those few but for a short time. Of course, our clergy are too little acquainted; their labors and efforts not sufficiently systematic, and in unison; and at our Conventions but little is done. I mention this, the rather as an apology for not oftener delivering such Charges as our Canons require. Could I meet, in greater numbers, my respected brethren of the sacred ministry, I should, the Lord permitting, more frequently, though with much diffidence, perform that duty.

"Another and more serious difficulty, under which we still labor, is the almost total want of Missionary funds. It is to be feared, or rather it cannot be denied, that no other body of Christians in the United States is so inattentive to

this important thing as ourselves. The consequence is, what I have formerly more than once stated, and what it is my painful duty again to repeat, that many of our brethren are still suffering 'a famine of hearing the Word of God;' and that the present increase of our Churches is but a part of what, had we been more zealous, it probably would have been. Our Easter collections are annually about three hundred dollars: 'But, what are these among so many?"

"Another impediment to the increase of our Church in these Eastern States, is the constant and very great emigration of its members to other parts of the country. This may be favourable to the general cause of religion; the seeds of the Gospel may thus be wafted to distant parts, and the borders of Zion be enlarged: but, in estimating the *comparative* growth and prosperity of our Churches, it is necessary that this be brought into consideration. In those States, where there is a great influx and rapid increase of population, except the Church increase in *proportion*, it indeed declines. But, in these States, from which so many of our members, both ministers and people, are constantly removing, if our numbers are kept good, our Churches are prosperous.

"Considering, then, the peculiar difficulties attending our labors; our own culpable deficiency in missionary zeal, and what numbers of our brethren have migrated, we have the more abundant reason to bless God for our present prosperity. I should judge, that at a moderate estimate, the old Churches, of which seven years ago, this Diocese consisted, have since doubled the number of their communicants; besides the addition of fifteen or twenty Churches, (many of them indeed yet small,) which are new. And, what is much more pleasing, there is good reason to believe, that the increase of piety and true godliness has been equally great. Not, unto us, but unto God be the praise."

The truth of the above paragraphs is as evident, as it was important to the judgment, which the Bishop was then seeking to form in the minds of the Convention, on the subject of the comparative growth of the Diocese. The work of filling one vessel, from which a stream flows at the bottom, is very

different from that of filling another vessel, which receives what flows from the former, and retains all that it receives from a twofold source of supply.

There are other portions of the address for 1818, which are full of interest; but the above is of chief importance to this history.

The only *action* of this Convention, worthy of special notice, consisted in the adoption of the following resolution:

"Whereas, different opinions prevail respecting the moral and religious tendency of public balls and other fashionable amusements, it is hereby unanimously RESOLVED, as the sense of this Convention; that the following resolution of the house of Bishops respecting them be published with the address of our Diocesan to his clergy, and that it be earnestly commended to the serious and *obedient* attention of *professing Christians.*"

"The house of Bishops, solicitous for the preservation of the purity of the Church and the piety of its members, are induced to impress upon the clergy the important duty, with a discreet, but earnest zeal, of warning the people of their respective cures of the danger of an indulgence in those worldly pleasures, which may tend to withdraw the affections from spiritual things. And especially on the subject of gaming, of amusements involving cruelty to the brute creation, and of theatrical representations, to which some peculiar circumstances have called their attention, they do not hesitate to express their unanimous opinion that these amusements, as well from their licentious tendency, as from the strong temptations to vice, which they afford, ought not to be frequented. And the Bishops cannot refrain from expressing their deep regret at the information that, in some of our large cities, so little respect is paid to the feelings of the members of the Church, that theatrical representations are fixed for the evenings of her most solemn festivals."

This resolution expresses the sense of the Eastern Diocese on a most important subject; and yet it is evident that the whole practical value of the expression depends on the *clergy*, who are therein exhorted to impress that subject on

the minds of their people, especially of *the communicants* of their parishes. Few of these ever read the warnings of the house of Bishops, or the resolutions of Conventions. In vain, therefore, are those warnings sounded, and those resolutions passed, if the clergy, either from the fear of man, or from a too indulgent feeling towards any of the condemned amusements, neglect the duty, which rests on them, or preach a Gospel, which tolerates practices corrupting to the purity of the Church, and destructive of the piety of its members.

In addition to what I have given from the Bishop's address for this year, I insert the following extract of a letter, as furnishing a practical view of the manner in which he always devoted himself to the service of his Diocese. The gentleman, to whom it was addressed, was Mr. Baury, afterwards the faithful Rector of St. Mary's, Newton. He was then laboring as candidate and lay-reader at Guilford, Vt.

"Bristol, Dec. 16, 1818.

"Dear Sir,—Your favor of the 8th instant arrived yesterday. We are much obliged to you for the information, which it contains, and rejoice and bless God for the success, given to your labors in that place. * * * * * * * * * * After some deliberation, I have postponed the appointment of the day for consecrating the Church, till I hear from you again. As travelling, especially in stages, in the winter, when the weather is cold and the nights long, is inconvenient to people advanced in life, my calculation has been to spend the winter in my study and the duties of my parish. I have now, a very few days since, finished my journeyings, which have been more than usual the past season, and am about engaging in some necessary studies: to which I may well add, that my expenses this year have, to the amount of some hundreds of dollars, overrun my scanty income; and it will be somewhat difficult for me immediately to obtain the means of defraying the expense of this proposed new journey. Yet, if it is judged to be of sufficient importance, and will probably conduce to the building up of the Church in Guilford, I will not hesitate at all,

but, if the Lord permit, will visit you this winter. I would prefer, for several reasons, that it be deferred till February at least; but if that be thought too late, I will endeavor to be with you sooner. Please to write me, soon as you can, what is thought expedient; and I particularly desire that no regard to my convenience should induce any dereliction of the interests of religion." * * * * * *

The remainder of the letter is a brief notice, by way of answer to some parts of Mr. Olds' book against the Church; especially those parts, in which he objected to the formula, sometimes used at our ordinations, "receive the Holy Ghost, &c.;" and to our practice in the declaration of absolution. His answers on these points are sententious and conclusive; though they would not class him among those, who have since learned their theology from Dr. Pusey.

To shew his sincerity in offering to visit Guilford in the winter, notwithstanding the strong reasons urged for delay, upon receiving a further communication from Mr. Baury, he fixed the time for the proposed consecration in *February;* adding: "It will not be best that any one should go all the way from Guilford to Boston on my account only. It is better that I should be in the cold a few hours, than another person for several days."

He would, doubtless, have been glad so to arrange his Episcopal visitations, as to make them all fall in the summer and autumn of each year; and he did so arrange them as far as it was practicable to do it. And yet, he always held himself ready to go, whenever and wherever he was persuaded good would result to the cause of religion and the Church. Facts to this point are abundant. So earnest was he to secure every promised advantage, and so fearful lest *any* interest of the cause should suffer from his neglect, that neither distance of place, nor inclemency of season; neither enfeebled strength, nor exhausted purse; neither fondness for home, nor love of study could detain him from the scene of invited labor and of promised usefulness; whether the call were to confirm, or to ordain; to lay a corner stone, or to consecrate a Church.

During the year 1819, a work was in progress, which, in its completion and subsequent results, added greatly to the active strength of the Diocese. It was the building of St. Paul's Church, Boston. In 1817 an effort had been made by the Rev. G. S. White and his friends to organize a new parish under that name; but its origin and object were quite distinct from those of the present St. Paul's. It originated in the agency of Mr. White, and its object was to accommodate that portion of the resident English in Boston, who were attached to the Church of their fathers, and such others as would naturally fall in with them, but who were not able to take pews in the old and more expensive churches. It was a most commendable object; and, had it been attained, might have been a rich blessing to the city. But the enterprise failed, and its projector, having fallen into troubles, which finally ended in his abandonment of the labors of the ministry, removed from Massachusetts into Connecticut. His troubles consisted in long and exciting litigations with George Brinley, Esq., of Boston, and with Col. Putnam of Brooklyn, near Pomfret, Connecticut: and whatever may have been the original merits, or demerits of his cause, it was at least managed in such a temper, and with such results, as proved ruinous to his prospects of usefulness in the Church;—while, in its progress, it brought not a little of discomforting trial upon the peace-loving Bishop, under whose favor he had come forward in the ministry.

But, the present St. Paul's, Boston, originated with several wealthy and highly respectable gentlemen of the old parish of Trinity Church, associating with themselves others of similar standing and influence in society; and its object was to meet a demand, which had for some time been felt in Boston, for the growth of the main body of our Church in that city. Among the original proprietors in this new parish were such men as John Amory, Dudley A. Tyng, Stephen Codman, Wm. Appleton, Dr. Warren, David Sears, George Sullivan and Daniel Webster; and although, in the sight of God, great names are as little names, yet has it pleased Him, through the instrumentality of such, to

bring into action and influence a most important parish, which has more and more distinctly taken its stand as a supporter of the best spiritual interests of our Church;—in which wealth, station and rich intellectual resources have, we trust, become consecrated in growing measures to the service of Christ and his cause;—and through which many choice blessings, we may hope, will long continue to flow not only upon feebler parishes in the Diocese, but even to the wide ends of the earth. Their new and noble church edifice was consecrated in 1820, under the Rectorship of the Rev. Dr. Jarvis, previously of New York.

Measures having been taken for receiving the District of Maine into the Union as an independent State, the principal of our clergy and laity there began, at the same time, to move in the business of organizing a separate Convention of our Church in the State, and of representing themselves in our approaching General Convention. In this movement the parishes in Portland and Gardiner were chiefly active, the latter of which was rapidly growing into importance, and expected soon to have their new and beautiful stone church ready for consecration.

Agreeably to the direction of the Bishop, the primary Convention of our Church in the State of Maine was held in Brunswick, on the 3d day of May, 1820. At this Convention, a constitution was adopted, Canons enacted, rules of order passed, delegates to the approaching General Convention appointed,—and a Standing Committee chosen:—and although, at the organization of the Eastern Diocese, Maine constituted a part of the State of Massachusetts, and was therefore included within the original limits of Bishop Griswold's jurisdiction, yet, as it now became *politically* a separate and independent State, it seems to have been taken for granted, by this primary Convention, that it had also become *ecclesiastically* separate and independent of the Eastern Diocese; and therefore a vote was passed, by which the Bishop was "requested to exercise *Episcopal jurisdiction* over the Churches" in Maine; and thus this State was considered as "annexed to the Eastern Diocese."

To the present writer, this appears to have been a needless formality. Had the District of Maine seceded from our *national union*, and erected itself into an independent *foreign nation*, or annexed itself to the *foreign British provinces* on the north, its act would have severed its original connexion with the Eastern Diocese; just as our Declaration of Independence, by making these States a new nation *foreign* to Great Britain, cut the bond of our ecclesiastical union with the Church of England, and left us beyond the jurisdiction of her Bishops. But why the erection of the District of Maine into a separate State under the *same* national government, to whose law it had been previously subject, should be considered as effecting its severance from the Eastern Diocese, of which it was originally a part, so as to render necessary its formal annexation to that ecclesiastical body; or as leaving it beyond the limits of an Episcopal jurisdiction, within which it had been previously embraced, so as to render it necessary formally to place itself under that jurisdiction;—the present writer is unable to conceive. This question, however, so far as the parties then in action are concerned, is now of no importance. Like all others, once affecting the constitution of the Eastern Diocese, it has passed away with an organization, which originally looked to a succession in its Bishopric, but which, through its own subsequent action, became dissolved by the fact of its first Bishop's demise. It is sufficient to add here, in the words of Bishop Griswold, that the "Delegates, sent from Maine to the General Convention, were received, and their proceedings recognized and approved;"—that, "agreeably to their request, they were annexed to the Eastern Diocese;" that, at the Biennial Convention of this Diocese in September following, it was proposed, that its constitution be so altered as to make the Diocese consist of *five* States instead of *four;* and that this simple alteration of the constitution was apparently all that the erection of Maine into an independent State originally rendered necessary.

The principal action of this *Biennial* Convention consisted in this proposed alteration of its constitution; in taking the

first step towards making its meetings *annual*;—and in recommending the General Theological Seminary to the pecuniary patronage of the Diocese.

The Bishop met his Convention this year, as he says in his address, "under some circumstances of peculiar disadvantage." He alludes to the very dangerous and protracted illness of nine months, through which he had been passing, and to the peculiarly engrossing nature of his other engagements; in consequence of both which circumstances, he had been unable to perform that amount of Episcopal duty, and to render that full account of his Episcopal acts, which had been customary in former years, and at former Conventions. To these circumstances of his dangerous illness, and his other engrossing cares, I shall have occasion again to refer, when I come to review his *parochial* and *domestic* life during the period now under examination. For the present, therefore, I pass them without further remark. His address, notwithstanding his apology for its deficiencies, was an interesting document, and breathes the growingly devout and devoted spirit, which was so evidently spreading through his own soul.

Besides the details of his address, it contains several passages of such peculiar interest, as illustrations of his character and views, that I am tempted to transfer some of them to these pages. Lamenting the indifference to the cause of *Missions*, which he still found in his Diocese, he thus pleads:

"When shall we perform the work of propagating his faith, which the Saviour requires? In every State, should be a Missionary Society, encouraged by every parish, and supported by every Churchman. He, who cannot give one dollar, if such there be, should give a cent, or a mite: let him *shew* that he loves the Lord, regards His Word, and desires to build up His kingdom." * * * *

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* * * * "It would seem that the soil of the Eastern Diocese is peculiarly unfavorable to Missionary

Societies." * * * * * * * * * * * * * * "The apology, which is usually made, for not asking the people to contribute is, that the parishes are poor, and their burthens already heavy: facts, which we well know and sensibly feel. But this excuse, as I conceive, is founded on a misapprehension of what is required. It is not enjoined upon any parish, or individual, to contribute any thing but what can be given with convenience, and with 'a willing mind.' It is required only that our people may have an *opportunity* to give. In the poorest parish there may be a few persons, who are able, and willing, and desirous to contribute something to this most important and charitable object. * * * * * We know that many of our people contribute to the propagation of the Gospel by other sects, who would more gladly give, if, with even less importunity, they were called on by the clergy of our own communion. Should it by any be said, that the sum, like to be collected, will be so small that they are ashamed to present it, let such reflect on the impiety of thus dishonoring our Divine Master, and neglecting his work, through fear of bringing discredit on ourselves? Is it thus we take his cross, and bear his reproach? Permit me, my clerical brethren, to ask, whether *we* are not the chief delinquents in this thing; we, who ought to *lead* in every measure, which will spread the faith of the Blessed Saviour, and build up his kingdom? Are not the people more ready to give for this noble purpose, than we to ask? Are we duly mindful of our Lord's command to preach his Gospel to every creature?"

With similar earnestness and point, he proceeded to urge the claims of our General Missionary Society, which had then recently been organized; using language, which no one can read, and yet suppose him to have been indifferent to the cause of Missions, whether in their Foreign, or in their Domestic field.

Our General Theological Seminary had then been auspiciously opened at New Haven, and, as it was supposed, permanently fixed in that city; he therefore proceeded to com-

mend it to the patronage of his Diocese, and to urge various strong and convincing reasons, why that location was to be preferred to New York. The Pastoral letter also of the house of Bishops for 1820, had just then appeared, enjoining upon all the members of our Church due regard to our system of "Evangelical doctrine:" "the fall of man from original righteousness; the consequent depravity of his nature; his utter inability, by any act of his own, to recover from the privations of the apostacy; and that most essential truth, resulting from the preceding, that "we are accounted righteous before God, only for the merits of our Lord and Saviour Jesus Christ, by faith, and not of our own works or deservings." This system, therefore, he urged on the attention of his clergy as one, who knew well of what he spake, and who spake as one who felt, that the doctrines, which he urged, were of unchangeable importance to the life of the Church. The cause of the Sunday Schools next received a passing commendation; after which he proceeded to touch upon a topic, which has as much interest for the present, and is likely to have as much for the future, as it had for the time, in which he then lived. A religious periodical, called; "The Churchman's Repository for the Eastern Diocese;" had lately appeared at Newburyport, which, upon Dr. Jarvis' settlement as Rector of St. Paul's, was soon removed to Boston, and took the name of; "The Gospel Advocate." After alluding to this fact, and to the great utility of such periodicals, *rightly conducted*, he continued, as if with a foresight of what was to follow, and in language, which ought still to be sounded in our ears, to say:

"Permit me, then, to recommend, that this work be taken by our people throughout this Diocese; and that all, who are able and willing in this way to do good, will contribute to enrich its pages by judicious and valuable communications. Permit me, however, to add, that, in my decided opinion, a work of this kind, to do much good and obtain the patronage of the pious, must have for its chief object the glory of God in the salvation of men: to shew the sinner the sure foundation of hope in Christ, and what he must do to

be saved. A knowledge of God, of their Saviour, and of themselves is what all men most need; and serious people will prefer, and they ought to prefer, those religious publications, which will make them wise unto salvation; which tend most directly and most powerfully to produce in their heart and life that faith and that holiness, without which they cannot be justified nor 'see the Lord.' Let us also be careful to manifest a spirit of candor, charity and Christian love. The best evidence that we are indeed Christians, is, loving those, who love the Lord Jesus. We had never surely more occasion for the exercise of forbearance; but though we are reviled, let us not revile again; but, as much as lieth in us, live peaceably with all men."

Were he now alive, he could not utter better, or more necessary advice to either the editors, or the patrons of our religious periodicals.

I have already spoken of the weak and decayed state of several of the parishes of the Diocese. Over these the Bishop watched with anxious fidelity, and with varying feelings, as the flame of their reviving life now shot up heavenward, and now sunk again almost to extinction. Perhaps in none of them were these alternations more frequent, or more marked, than in those of Portland and Marblehead. Certainly none of them ever called forth a letter more truly characteristic of the Bishop than that, which he addressed to the Rev. Mr. Carlile, on the subject of a proposed alienation of the Church property in the latter of those two parishes. Its members in 1821 had become reduced to a very small number, and were utterly disheartened; while, at the same time, a new Congregational Society was rising in the town, and were desirous of purchasing the lot and building of the Episcopal parish; a majority of whose members were found willing to sell. The case was subsequently carried up to the legislature of the State, on a petition, as nearly as I can learn, for permission, or power, to effect the proposed alienation. The prayer of the petition, however, was not granted; being opposed *there* by as firm a resistance as that, with which it met

when the case was *first* referred to the Bishop for his advice. His manful stand will be seen in his letter to Mr. Carlile.

"Bristol, January 11, 1821.

"Rev. and dear Sir,—It was not till yesterday, P. M., that I received your favor of the 5th instant. Its subject is painful indeed; yet most sincerely do I render you grateful acknowledgments for the interest you take in the Church at Marblehead, and for acquainting me with its melancholy situation.

"With regard to the question, whether its few remaining friends shall dispose of their pews for the purpose stated, without pretending to interfere with their legal right to do it, and without expressing or feeling any hostility, or opposition to the proposed new Society, I cannot for a moment hesitate in giving my decided disapprobation. If that Church, of so many years standing, is to be abandoned and given up; and its property, which has been piously devoted to its sacred use, is to be alienated; it must be done without my consent. I can never advise or consent to such a measure. Suppose the worst; that the Church there will never be revived; shall the clergy, its guardians and protectors, hasten its dissolution? Shall the physician murther the patient, whom he despairs of healing? But, are we sure that the Church in Marblehead will never be revived? Have we no faith in the power and providence of God? Four years ago, the Church in Portland was more hopeless: and now they support a worthy and pious minister. If all of the present generation should forsake that Church, who knows what zeal God may awaken in that which is to succeed? God often tries our faith by shewing us the folly of human wisdom, and the weakness of human means. A zealous, praying people He never did, and never will, forsake. Let us consider why it is, that the Lord removes the candlesticks from his Churches; because *we lose our first love;* because we are cold in our religious affection, and serve the world more than our God. Let us, with united, humble hearts, and with fervent persevering

zeal, look to the Lord our God, and He will return in mercy.

"Besides; have we reason to believe, that converting our Churches into Congregational Societies is likely, in the end, *to resist the errors of the day?* I respect our Congregational brethren, and, I trust, sincerely esteem them in the Lord. But, who does not know, that their inefficient system has given facility to the introduction of those errors? What Church is so likely to withstand them as ours? What would cause greater joy to the supporters of those errors, than to see all our Churches given up in the same way?

"With respect to Mr. Shaw's going to Salem, I very much approve of your view of the subject; and your remarks upon it are so judicious, that I can do no better than to request you to conduct the business as you shall approve, and as Mr. Shaw shall agree. * * * * * * * * * * *

Accept the assurance of
my friendship and esteem,

ALEXANDER V. GRISWOLD."

Rev. THOMAS CARLILE.

There, is an insight into the Bishop's real character; an insight not often obtained, because modesty and humility made him yielding, or conciliating in matters of indifference, or of his own mere personal convenience; an insight, for want of which his character was often misunderstood and mis-stated; an insight, which shews, that when matters of principle, of conscience, of duty, were concerned, he was decision, firmness, inflexibility itself. Let such a matter come in what shape it would, though hemmed in with difficulty, and dark with discouragement, it moved him not at all. He knew how to hope, when all others feared; to believe, when all others doubted; to draw encouragement out of discouragement; and to hold fixedly on God, though nought on earth was holding with him.

An incident occurred about this time, which illustrates his character in its yielding, conciliating aspect. I have already

related the circumstances, which formerly defeated his wishes and plans, and those of his parishioners, for a new Church edifice in Bristol; and the readiness, with which he acquiesced in the determination to continue still in their old and inconvenient building. Under the great increase of his parish, the discomforts of this continued to be increasingly felt, and to prompt the unceasing and the growing wish for a better Church. On one of his tours, when consecrating a new edifice for a small parish in New Hampshire, he recorded this sentiment; "I have often wondered why it is, that there is scarcely a parish in my Diocese, however weak, that cannot succeed in building a new Church, except my own." This year, his feelings and those of his parishioners prompted a new effort; and being on a New Hampshire tour, he addressed a letter to one of his principal parishioners, without whose concurrence he did not choose to proceed in the work; urging upon him various powerful and convincing reasons, why a new church edifice should be forthwith built. This parishioner, however, still refused to sanction the movement; and therefore it was again abandoned. A *new* church was not *necessary*, in such a sense that they could not do without it. *He* could still *preach*, and his *people* could still *hear*, the true Gospel in the *old* church, uncomfortable, and, to their *worldly* pride, mortifying as it was. All this was better than contention and strife; and therefore he chose it. In the words of his letter, just alluded to; "the interesting subject of building a new church was, when I left home, in agitation. On this subject, there was a difference of opinion, and some danger that it might cause dissension, and disturb that harmony, which has so long and so happily prevailed among us. This, in my estimation, would be a greater evil than having *no* church, new or old, to worship in." There, was *another* insight into his character! It was the Bishop still: not another man; but the same man, acting under other circumstances. He could preach the Gospel in a barn, or in the open air, rather than injure peace and breed strife; although he could not consent to alienate consecrated Church property, even when there appeared scarce a human probability,

that it would ever again be used for the purposes, to which it had been consecrated. He had his reward. St. Michael's, Bristol, built a new church, when it could be done without wounding his love of peace: and St. Michael's, Marblehead, lived to see firmer strength and fairer prospects, than those, which it enjoyed, when it stood trembling on the result of a petition to the Legislature of Massachusetts, the prayer of which was urged by those, who desired to possess its ancient heritage.

I have just spoken of the tour, which he was making, when he wrote his letter to Bristol, urging reasons for the building of a new church. Another letter has reached me, written on the same tour, which, as it is the unbosoming of warm, generous friendship, the heart of the Bishop embalmed for preservation, and as it will shew us in what spirit, and amidst what feelings, he pursued his various way over mountain and valley, while carrying his embassage for Christ to the people of his charge, I am glad to insert:

"Bellows Falls, Vt., June 26, 1821.

"Dear H——,—Almost for the first time since commencing the labors of this tour, I have two or three hours of leisure; and to what better use, (consulting my own feelings,) can I appropriate them, than in this manner of communication with those, to whom, if the Lord will, I hope soon to be restored in still more pleasing and social intercourse? In writing to my friends, I am accustomed so to presume on their friendship, as to write chiefly of myself. Can you, as *some* others have done, bear with me? Sure I am, that you will cordially unite with me in devout and humble thanks to the Father of Mercies, that His unseen hand has conducted me thus far through one more of these (what many call very laborious) journies. Did I think as much of the labors performed, as of the mercies received, I should be (more, if possible, than I am) unworthy of the least of them. That I do so little of what is to be done; that I am so remiss in the service of such a Master; that I so often feel weary and

languid and lifeless, when the immortal destinies of, God only knows how many of, my fellow-creatures are at stake, and perhaps in some mysterious sense and awful degree, dependent on my fidelity, is the subject of daily sorrow. Is there not too much reason for that painful apprehension, which I most certainly and often feel, that the Lord's continuing, in an office so important, one so unworthy, is an evidence of His displeasure against the Churches of this Diocese? But, whatever I am, the Lord's will be done: cease not to pray for us; and that He will send into this field, now white for the harvest, laborers according to His own mind.

"I have now almost finished the circuit of Vermont. The State has never before appeared to me so interesting. The season is uncommonly fine. One, more promising to the husbandman, probably, was never seen. The general improvement of this State in the last ten, and more especially in the last three years, is remarkably visible;—visible in the neatness and better management of their farms; in their industry and all their business; in their morals and religion; which last, probably, is the cause of all the others. 'Godliness is profitable unto all things.' The people here are better disposed to hear sound doctrine, and more rationally desirous to obtain a regular ministration of the Christian ordinances. May we not hope, that the increase of the Episcopal Church and the efforts of its friends have contributed something to this change? 'Not unto us, O Lord, but unto thy name, be the praise' for every blessing.

"Saturday the 30th. What I said above of *leisure hours*, was somewhat premature. I was soon interrupted by some gentlemen, who called to see me; and now here, (in Greenfield) for the first time am I able again to take my pen. This repose was unexpected. My arrangement was to have gone this morning to Montague, and, after the usual services, to have returned in the evening to this place. I had left it, however, with Mr. Strong and his parish to alter the arrangement as they should deem it expedient; and they, consult-

ing, I fear, my ease more than the good of the Church, have determined, that I should spend the day in this place.

"How wonderful, dear H——, have been the Lord's mercies to the most unworthy of his creatures! When I reflect that now, for ten years, I have been engaged in these visitations; that all the arrangements for my services, with regard to time and place, have been made several weeks before, and many of them under circumstances of doubt and difficulty, which you cannot well conceive; and yet, that I have never failed in any one appointment; it seems incredible and as a dream. The Lord mercifully grant, that this experience of His protecting goodness may not make me presumptuous. My appointments for Monday and Tuesday next seem scarce practicable. It is written; 'Thou shalt not tempt the Lord thy God.'

"No tour, that I have made, has been more interesting, none, probably, more useful, than the present. In none, certainly, have I received more kindness from Christian brethren, and 'friends no less than brethren dear.' Large and valuable additions are made to the number of my acquaintance. I have visited three new parishes, and expect next Monday, if the Lord permit, to visit a fourth. If there were room on this small sheet of bad paper, I would give you some account of my tour. The following is a short extract from my Journal.

"June 15th. In the morning we proceed, over a bad road, through a new and interesting country, to Berkshire;" (a town in Vt., on the Canada line,) "Dr. W. and lady, very excellent people; was much pleased with their simplicity of manner, and unaffected kindness; and chiefly with their attachment to the Church and liberality in its support. Our services, P. M., very interesting. The school-house not being sufficient to contain the congregation expected, preparations were made in a beautiful grove of young maples, on a fine rising ground; and the timber, collected near the spot for building a new Church, furnished abundant materials for the stage and seats. Thus was its use anticipated,

and our altar reared, we may almost say, *with unhewn stones.* These materials, now preparing to be 'fitly joined together' in a regular temple, to be dedicated to God, suggest the thought, that they who sit upon them, are, we may hope, materials in preparation,—even 'lively stones,'—to be hereafter united in a temple infinitely more glorious,—'a building not made with hands, eternal in the heavens.' Many circumstances conspired to heighten the interest of the scenery and the occasion. At a small distance in front, without the grove, which was semicircular, was the intended site of the new Church. Below, at the foot of a gentle descent, the road leads along; and beyond it, for a long distance on either hand, the river Missisque is seen winding its beautiful course through an extended vale. And still beyond are rising forests, and fields, and hills swelling into various shapes and sizes; while mountains, rearing their unequal and lofty summits, terminate the view. In such a situation, surrounded by a numerous assembly, collected from several towns and many miles in every direction, and, like Cornelius and his friends waiting 'to hear all things, that were commanded us of God,'—my thoughts were such as I have not language to express. How deep are the counsels of the Almighty! Why is an instrument, so weak and unworthy, sent on a message of such importance? 'Who shall satisfy these men with bread here in the wilderness?' God's power is made manifest in weakness. We sung the 50th hymn;" (the 36th of our present selection, 'Far from my thoughts, vain world, begone;' &c.) "Evening prayer was performed by Mr. Leonard. After the 2d lesson, seven young persons, four men and three women, with the appearance of the most sincere devotion, presented themselves for baptism, which was administered by Mr. Clapp. The sermon was heard with an attention worthy of a better discourse. After sermon, thirty-five persons received confirmation, and received it, there was no reason to doubt, with a just and deep sense of its nature and design. And then the Lord's Supper was administered to a respectable number of very devout communicants.

"In Windsor, I heard from Bristol; and I trust am not the *less happy* for learning that the people there have been *more* so, in consequence of my absence. How desirable it is, and how difficult, to love our neighbor as ourself.

"It is possible that I may arrive in Bristol before this letter; in which case you will, probably, not have the trouble of reading it.

Yours, most affectionately,

A. V. GRISWOLD."

Who, with a Christian heart, can read this letter, and not wish that he had been with the holy Bishop, and a sharer in his unutterable feelings, as he surveyed the scene, which he described, and engaged in the duties, which he performed, in the midst of that hungering congregation of the wilderness? The world will say, there is no evidence of greatness in these and the thousand other details, which fill the Episcopal career of Bishop Griswold;—and, as the men of the world count greatness, their saying is true. There is nothing here of the orator on Bunker Hill, who keeps the tides of a human ocean swaying to and fro, in obedience to the power of his burning eye and of his voiced thoughts: nothing of the negotiator of a treaty, on the result of which hangs the question of peace, or war, between the nations of the earth: nothing of the mighty Bard, whose epic song charms the cultured mind of a reading world through the distance of thousands of years: nothing of the awful philosopher, who, with a little instrument in his hand, weighs planets and measures the courses and the periods of the heavens. Nevertheless, in all the details, through which we have been passing, and are yet to pass, there is greatness still; the greatness of a mind, that could repress, though not extinguish, its inborn, deathless passion for literature and science; of a mind, that could forego its young ambition for distinction among men, whether at the bar, or at the board of commerce; whether in the debates of Senates, or in the affairs of State;—of a mind, which, thus refrained, could devote itself, not to schemes of party agitation, nor to plans for self-

aggrandizement, in the Church; not to the magnificence of titulary priesthood, nor to the toils of political Churchmanship;—but to the solemn work of a humble, holy, Christian Bishop; willing, in poverty and self-denial, to carry the Gospel of his Great Lord and Master to 'the poor destitute,' and to the unfed dwellers of the wilderness;—living amidst unutterable conceptions of the divine greatness of his vocation; and falling into the most unaffected and habitual self-abasement in view of what was ever rising before him,—the condescension of God in employing him in such a work, and the mercy of God in keeping him through its perils. In views of religion and of duty, such as he embraced, few men *could* appear great to the eye of the *world;* and these few belong to a class, whose opulence and brilliancy of genius cannot be hid, place them where you may. But, though these are greatest, yet they are not the only great;—and the reason why men of inferior, though still impressive greatness, when constituted, sanctified and employed like Bishop Griswold, do not *appear* great to worldly apprehensions, is, that they are too far above the world to be measured. Men of the world judge accurately of men like themselves; as they do of the size and shape of objects beside them on the earth, their houses, their equipage, and their farms. But they do not ordinarily judge with accuracy of the great Christian, who is thoroughly imbued with his Master's Spirit, and self-denyingly given up to his Master's work. Such a Christian, like a man standing on the summit of a tall mountain, may *appear* little to the beholders below, his step may be *unheard*, and his action may *seem* weak;—but, it is not because he *is* little, nor because his step wakes no *echo*, nor because his action *is* feeble; but, because he is so distant from them, and so much nearer heaven than themselves.

I referred just now to Bishop Griswold's *constitutional* peculiarity, as one of the reasons, why he was never, or but seldom, justly estimated. This, perhaps, is as fitting a place as any to say, that, in speaking, as I have occasionally done, of his constitutional modesty, and of that Christian humility,

which became, in a manner, inwrought into his constitution, and which kept him from pushing himself forward upon the world's notice, I would not be understood as ascribing to him any constitutional weakness. His was not that *physical* infirmity, that shrinking sensitiveness of nerve, which seems to have kept the beautiful genius of Addison and of Cowper from shining in the Parliament and Courts of Great Britain. For, whenever he was brought into situations calculated to intimidate, or overpower, he had a coolness, which never deserted him, and a nerve, which never trembled; and when he felt it necessary for him to speak, he was always able to express himself—if not with the fire of a great orator,—yet with the accuracy and brief point of a clear, well-trained mind.

What is meant by the remark, at the close of the letter given above, that he was not made "*less* happy for learning that his people had been *more* so, in consequence of his absence,"—I am not sure that I understand. It *seems* to imply, that some, at least, of his people had become disaffected; but that he was too conscious of having acted rightly to be disturbed by a knowledge of their feelings. Probably, the allusion is to an incident, which appears in his correspondence about this period. It seems that, having felt seriously the double burthen of Diocesan and of parochial labors, as it pressed both on his health and on his usefulness, and knowing that he was supported, not by the voluntary contributions of his parishioners, but by a fund, which was, or appears to have been, left for the purpose of supporting an assistant; he had ventured to ask for one to aid him in his parish, while he was absent with his Diocese. It also appears that his Vestry refused either to appoint, or to support such an assistant;—and that one of them treated him with great harshness and discourtesy. In consequence of this, a sort of private and confidential effort was renewed to induce him to leave Bristol, and settle in the vicinity of Boston; circumstances there at the time offering him again a favorable opportunity for such a settlement. But the fact that he did not encourage this effort, but continued still the

unassisted Rector of St. Michael's, (and that, for seven or eight years longer,) shews that, whatever may have occurred, it did not shake his attachment for his flock, nor their confidence in him. In truth, there is no evidence that the difficulty touched the feelings of his congregation in general; or that they ever felt towards him any other sentiment than that of devoted and almost worshipping affection. They, I have reason to believe, would, at any time, have forced either the building of a Church, or the support of an assistant, for him. But the truth seems to have been, that he would not have either, unless with the hearty concurrence of certain influential members of the parish.

The difficulties, between the Bishop's brother and his parish in Great Barrington, came at this period to a crisis, and resulted in his brother's yielding to what he had long resisted,—the stern necessity, which compelled him to separate from that people. The correspondence of the two brothers on this subject would give a painful interest in this work: but it would take us into those intimacies of private life, and of family relations, which are not for the public eye. It is sufficient to say that, in no part of his correspondence, does the Bishop's character appear, to the view of his biographer, more meek, more gentle, or more noble in Christian bearing, than in this.

In September of the year 1822, the Bishop received a letter from James Eastburn, Esq., of New York, from which it appears that Dr. Jarvis of Boston, in co-operation with the Bishop, had been making an effort to induce the Rev. Manton Eastburn, then lately ordained, to take charge of the parish in Cambridge, Mass. The effort did not succeed; and it was left for this youthful minister to be placed, in his maturer years, over that parish in common with all others of our Church in the Pilgrim State, though in a higher capacity than that of simply its rector.

The *Biennial* Convention of the Diocese assembled this year, and for the *last time*, at Portsmouth, New Hampshire. I say the *last;* for, at this session, the alteration of the constitution, which was proposed two years before, and which

was to make the meetings of the body *annual*, though not fully adopted, was yet so far acted on, that the next Convention was ordered for September, 1823; and thus, as the Church in Maine had before received its organization, there were henceforth in the Eastern Diocese *six* Conventions every year; one in each of the *five* States, and one in the *Diocese* as comprehending them all. This *last* the Bishop always attended; and was present and presided at all the *rest*, as often as it was practicable; at those in Rhode Island and Massachusetts almost uniformly; and at those in the more northern States often.

The Bishop's Address at this Convention was full of interest. He had, since the last annual meeting, visited every parish in his Diocese with the exception of "some very recently organized." To the former list of candidates, seven had been added, including his son George Griswold: nine had been ordained Deacons, and one, a Presbyter: and six hundred and fifty-two persons had received Confirmation. Upon this last fact he remarks, that it is "a number certainly not large for so many Churches." But then, he urges, as a reason for this, that the parishes were mostly very small, and that he "had not thought it his duty to encourage any to make that solemn profession of their belief and devotion to God, except they were sufficiently instructed in Christianity, and could receive the ordinance from pious and conscientious motives." "The practice," he continues, "which we may well fear has not been uncommon, of admitting to Confirmation, and even urging to be confirmed, those who have no serious sense of religion, nor real intention to devote themselves to God, through Christ, is injurious to Christianity, and to our Church in particular: it has caused Confirmation to be lightly esteemed and much neglected. We may add, as a further reason why there are in this Diocese so few Confirmations, that a great proportion of our largest parishes are on the sea-board; in which it is painful to state there are fewer males, who receive the Christian ordinances. In a visitation to one of our principal Churches, there were fifty females confirmed and not one male. In our *country*

Churches the men are little enough attentive to spiritual things: but they are still less so in commercial towns. If one goes his way to his *farm*, rather than his Saviour, still more frequently does another to his *merchandize*.'"

This remark on the tendencies of town and country life, is worthy of attention. "God made the country, but man made the town:" and though God reigns every where, yet He doth not every where reign unto salvation. His own works, not man's, are the best helpers of His word.

In the Address of this year, he first introduces the subject of a division of his Diocese, in consequence of its growth, and the difficulty of visiting its scattered parishes as often as their spiritual good required. His remarks on this subject are of permanent value. "It is decidedly my opinion," says he, "that the spiritual interest and prosperity of our Churches require that every parish should be *annually* visited by its Diocesan. * * * * * It requires no great wisdom to foresee, what experience will probably soon verify, that our present practice of making a State, however large, but one Diocese, may be very pernicious to the cause of true godliness, and the best interest of our Churches. Thirty, or at most forty parishes are enough for one Diocese, unless their location is very compact. And though the number in this Diocese, excepting some very small, does not much exceed forty, yet it is desirable that, as soon as it can with propriety be effected, this Diocese should be divided. Vermont, especially, however reluctantly I might relinquish the happiness of my very interesting connexion with its Churches, ought, as soon as circumstances will admit, to have a Bishop wholly its own."

Passing from this topic, which is not likely soon to lose its interest, he alludes to a very attractive and solemn *evening* service, which had been held in St. Paul's, Newburyport, at which Dr. Jarvis preached; and goes on to argue, from its evidently valuable results, the great importance of opening all our Churches for such services; especially on Sunday evenings, and in large towns and cities; where, if the young are not allured to the house of God, they will too

often spend their evenings "in idle parties, and vain conversation;" and where many can conveniently attend such services in our Church, who cannot be present at them at any other time.

He then inserts the account, which has already been given in his letter to his Bristol friend, of his visit to the town of Berkshire on the northern borders of Vermont; after which he adds:

"The next morning, we proceeded to Montgomery, where we had the pleasure of meeting with another newly formed society, and where the services were very similar and not less interesting. The tears of many evinced how much awakened was their sense that the Lord is good, and they, sinners." * * * * * "It was pleasing, and an evidence of their sincere desire to hear the word and receive the ordinances of Christ, *to observe the distance* which the people, in that and other parts of Vermont, will travel, and many of them walk, to attend public worship, and share in the ministrations of the sanctuary. How unfaithful and without excuse would be the stewards of God's mysteries—the pastors of His fold,—if they, who thus hunger and thirst after righteousness, should ever, unnecessarily, be "sent empty away!" Such zeal in the people was felt as a strong, though silent reproof of my own remissness in the Saviour's cause."

On the 27th of June, 1821, while on this tour through Vermont, he attended the annual Convention of the Church in that State, at Bellows Falls; the fullest that had ever assembled in that part of his Diocese.

His remarks, in this Address, on his visits to Holderness and Hopkinton, New Hampshire, will shew the manner, in which he was affected by every little symptom of awakening interest on the subject of religion, and in which he strove to encourage every such awakening towards a full and abiding love of heavenly things. Speaking of his visit to the former place, he says: "Some of the people remarked that 'it was the happiest day they had ever seen.' They, who thus delight in the blessings of the sanctuary, who prize above

worldly pleasures the words of life and the ministrations of mercy and grace, cannot be 'far from the kingdom of God.' There must be many in this world, who love their Saviour, when the most unworthy of his ministers are, *for his sake*, so kindly received, and so much respected; and when the sacred memorials of redeeming love give greater satisfaction than the fascinating allurements of this world." Of the latter place, where there was a small congregation, in which "the Lord had some faithful souls," he says: "Their readiness to 'receive a prophet in the *name* of a prophet,' is a pleasing assurance that 'a prophet's reward' shall be their portion. Often have they given more than 'a cup of cold water to one of the least of the Lord's disciples;' may 'the Lord remember them for good.'"

The effectual, fervent prayer of the righteous man availeth much; and these parishes, in common with others, may find the saying true, long years after the time, when he who breathed his frequent intercessions for them, went to his rest.

It appears from this address, that these visits to Holderness and Hopkinton, as well as others, were made on a *second* tour for the year 1821, into New Hampshire and Vermont. The latter was made in October, and terminated at Arlington; from which place, he proceeded, by Troy, and New York, to attend a *special* General Convention of our Church at Philadelphia, called to act on the affairs of our General Theological Seminary. The result of that Convention was to transfer and finally to locate this Institution at New York, instead of New Haven. It was a subject on which intense interest was felt; and the change was not made without much excitement of feeling. The Bishop thus alludes to it in his address of 1822:

"The result was happier than perhaps any of the members, under existing circumstances, had dared to hope. To avoid the dreadful evils of strife and litigation, it was wisely judged expedient to yield, almost wholly, to the high claims of the Diocese of New York. The constitution adopted gives the General Convention some control in the concerns

of the Seminary: but, in its operation, it will no doubt be managed chiefly by that Diocese. It is not my intention, however, to insinuate that the management is placed in improper hands. Its location in the most populous, commercial and frequented city of our country will necessarily exclude a large part of our Theological students from the school; and is, in my judgment, on other accounts, injudicious."

In the same address, he reports having presided at an adjourned Convention of the Church in Massachusetts, which met in Salem, in July, 1822, for the painful business of attending to the trial of two of our clergy in that State, on charges, which had been preferred against them; a duty, which he had the discomfort of repeating the same year, when on his October tour through New Hampshire and Vermont, towards the special General Convention in Philadelphia.

The general condition of his Diocese, however, as indicated in this address, is that of cheering increase and prosperity; with sad evidences, indeed, of former weakness still remaining; but with multiplying proofs of freshly springing life, all over the moral soil, which had been brought under cultivation.

The Committee, appointed at this Convention to set forth a system of Catechetical instruction for the Sunday-schools of the Diocese, soon made progress in their work. Consulting with Bishop Brownell, of Connecticut, and a Committee of that Diocese, which seems to have been appointed on the same subject, the chairman of the Committee for the Eastern Diocese, at the opening of the year 1823, addressed a letter to Bishop Griswold, in which he informs his Diocesan, that the system was in a state of forwardness, and that he was very desirous of its completion, of the Bishop's sanction, and of its introduction at an early period into the schools of the Diocese. Its use, however, never became general, and has since, I apprehend, been wholly superceded by that of the system prepared by our General Sunday School Union,

combined, in many instances, with that of the system of the American Sabbath School Union.

We are now at the opening of those developments in Church affairs, which, from this period, became more and more full, and which brought upon Bishop Griswold some of the most enduring, if not the most painful trials of his Episcopal life. The subject of "*Prayer meetings*" in the Episcopal Church, and in connexion with the Eastern Diocese, had already begun to attract attention in the columns of "the Gospel Advocate," by the publication, in the September No. of that periodical, for 1822, of a sermon on James iii. 1. In this discourse an evident allusion to these meetings was made, and a loud note of warning against them, sounded. This brought out a writer in the March No., for 1823, under the signature of "An Episcopal Layman;" who, conceiving the character and tendency of the meetings to have been seriously misrepresented, or at least misstated, entered earnestly into their defence, and insisted strongly on their high importance to the spiritual life and growth of religion in the Church. To this writer the editors replied in the same No., and as earnestly espoused the views, which were put forth in the sermon on James iii. 1. In the May No., for the same year, appeared a layman, signed "P.," who took extravagant positions on the side of the editor and of the sermon, and spoke against the meetings and their friends with levity as well as with severity. The Editors, having thus given both sides a hearing, expressed their determination to close the columns of the periodical against further communications on the subject; or rather, expressed their hope that no further communications on the subject would be offered for insertion. And yet, in their address at the opening of the year 1825, they introduced the subject again, at such length, and with so much injustice to the friends of the meetings, especially in Rhode Island, that the Bishop felt it his duty to prepare a series of articles, with a view to remove the unjust impressions, which had been made, and to vindicate the true

character of the exercises, which had been assailed. These essays were refused insertion in the columns of the Gospel Advocate, and therefore subsequently appeared in "The Episcopal Register," a periodical, which had been started in Vermont.

But, as the history of this controversy runs forwards beyond the period now under review, I shall reserve a more particular notice of it for its more proper place. The year 1823 was rendered memorable by a controversy of a different character and with different connexions. This now demands a more special attention. I refer to that, which occurred between Bishop Griswold and Bishop Hobart, on the case of Dr. Ducachet. This case was of so much importance, from its connexion with our canon law on the subject involved, and excited so much attention throughout the Church, that it would be improper to pass it without notice in the present work. It would be equally improper for the present writer to enter into the controversy as an advocate for either of the parties engaged. Nothing further, therefore, will be attempted, than to give the correspondence of the two Bishops, with such other documents as may be necessary to shew the true position and the real views of each. It is presumed that the memory of neither of those distinguished men will suffer from the adoption of such a course.

Dr. Ducachet, having been in the practice of medicine in the city of New York, was induced to change his profession, and devote his life to the work of the ministry. He applied for admission, as a candidate for orders in the Diocese of New York and was received. But subsequent events induced Bishop Hobart to refuse to ordain him; and he therefore, after some delay, applied for admission anew, as a candidate for orders in the Eastern Diocese. After his refusal to give him orders, Bishop Hobart sent the canonical notification of the fact to the other Bishops of our Church; upon the receipt of which by Bishop Griswold the correspondence was opened, which I now proceed to give, and which will explain the case without any further comment

from the present writer. It may be well, however, before proceeding to the correspondence, to give the Canon, by which the case was governed. It is as follows:

"Canon xvi." (as printed in 1825.)
"Of Candidates, who may be refused orders.")

"No Bishop shall ordain any candidate until he has required of him whether he has ever, directly or indirectly, applied for orders in any other Diocese or State; and if the Bishop has reason to believe, that the candidate has been refused orders in any other Diocese, or State, he shall write to the Bishop of the Diocese, or, if there be no Bishop, to the Standing Committee, to know whether any just cause exists why the candidate should not be ordained. When any Bishop rejects the application of any candidate for orders, he shall immediately give notice to the Bishop of every State or Diocese, or, if there be no Bishop, to the Standing Committee."

According to the requisition of this Canon, and while Mr. Ducachet's application for admission as a candidate in the Eastern Diocese, was pending, Bishop Griswold addressed to Bishop Hobart the following letter:

"Bristol, July 9th, 1823,

"Rt. Rev. and dear Sir,—That perplexing subject, the application of Mr. Ducachet to this Diocese to be received as a candidate for orders, is still in agitation; and it is proper that you should be apprized of what is doing, and consulted in whatever steps may be taken. Whether our Standing Committee" (that in Rhode Island) "will recommend him, I know not; nor have I formed any determination respecting my future conduct in the business. To prevent any misunderstanding, it will be proper to state to you my general view of such questions, and to ask a statement of yours, and of this case particularly. A Bishop's authority, we know, is confined to his own Diocese. It is decidedly my opinion that a candidate's being rejected by one Bishop, does not,

in itself, debar him of the right of applying to, and being received by, another; for, such a rule might sanction the most intolerable oppression. It is also my opinion, that if any Bishop receives one, who has been refused by another, it does not necessarily imply any censure upon the conduct of the Bishop, who refused. They act independently, each (we must suppose) according to his best judgment, and of course, as his conscience dictates. Either of them may act injudiciously; or the case may very possibly be so equally balanced, that a wise and impartial judge would hesitate to say which of the two pursued the wiser course. It is also my opinion, and it is evident to all, that the Bishop and Standing Committee, who receive the person, that has been rejected, take on themselves the whole responsibility. If the person is unworthy, no blame can rest on those who, rejected him. The case is similar to what we daily see in civil causes. If one judge reverses the decision of another, no censure is implied or understood. It is no uncommon thing for a man to bring an action before a court and lose it; a new trial is granted him, and he gains his cause. In such case, no manner of disrespect is shown to the former court. Of course, in the present case, you are interested only in the general honor and good of the Church. Mr. D. comes here very highly and abundantly recommended. You judge him to be an unfit person. The reasons for it given me verbally by yourself are worthy of serious consideration. But, with deference, I conceive that we ought to have some definite statement in writing of his disqualifications, with the proper proof. His address, delivered on a certain funeral occasion, and published, to which we have been referred, is reprehensible, but is not, in my judgment, sufficient to debar him from the sacred ministry. I have to request, then, that you will address to me, or to Mr. Wheaton, the President of our Standing Committee, such statement, and such proof, of Mr. Ducachet's unfitness for the holy ministry as you shall think proper. This, I know, is to you an unpleasant business; but to me it is much more so; called, as I probably soon

shall be, to decide in a question of such great delicacy and importance.

Most respectfully, your friend and brother,

ALEXANDER V. GRISWOLD."

To this communication Bishop Hobart returned the following answer, dated,

"New York, August 6th, 1823.

"Rt. Rev. and dear Sir,—Your letter of the 9th of July last arrived during my absence on a visitation of part of the Diocese; and before I could answer it, on my return, I was seized with an intermittent fever. The information which I received of what passed among the Bishops at the General Convention, induced me to hope, that the subject of Mr. Ducachet's application to you for orders would not engross much more of your or my attention. The state of my health must be my apology for my delay in writing to you, and for my not going very fully into the subject. This, however, is the less necessary, as the views, which appear to me correct, are stated by our presiding Bishop, in the opinion, which he read in the house of Bishops; and, as you may not have a copy of it, I take the liberty of subjoining one, taken from a copy, with which Bishop White furnished me:

"'*Question.* Is there any possible case, in which a person, refused orders by a Bishop, and applying to another Bishop for ordination, may justifiably be ordained by him?'

"'*Answer.* The case is here supposed to be possible; but not under any circumstances, in which such an act would not be an open testimony against either the heterodoxy, or the injustice of a brother Bishop.'

"Let there be supposed two cases, as happening either in the Diocese of Bishop Kemp, or in that of Bishop Croes. These Right Rev. Brethren will excuse the attaching of their names to the fictitious cases; because the question is contemplated as having a bearing on a possible application to

the writer of this; and because, if either of their Dioceses should be passed over to reach that of Pennsylvania, such a procedure would be considered by him as evidence of the belief of a diversity of sentiment, influencing the administration of ecclesiastical discipline. The suggestion would prevent procedure in the case: although it might not prevent the consulting of Bishops on the subject, abstractly considered, as is done in the present instance.

"Let it be supposed, that in either of the two named Dioceses, there should be hereafter a Bishop, denying the sacrifice of the Cross to have been made for all. Scripture affirms it to have been 'for the sins of the whole world;' but he would give the interpretation that it might have been so extensive, had such been the will of God. Our Church says;—'who redeemed me and all mankind:' but this would be interpreted of all sorts of men. Before the Bishop there appears a candidate, who is rejected, because, not giving satisfactory answers on the specified points, he is considered as a denier of the sovereignty of God; and as excluding the agency of the Holy Spirit from the giving of a beginning to the work of saving grace: doubtless just causes of rejection if truly predicated of the person. In the circumstances stated, it may be supposed, that the latter of the Bishops applied to would enter into a Christian correspondence with his Right Rev. Brother; not for the discussion of the implicated points, but perhaps for friendly expostulation; and at any rate, for the ascertaining of the facts: and on the latter account, other resources might be had recourse to. If the cause of the rejection should be found to be as stated, there would seem no hindrance to the ordaining of the party; although not even then, without the advice of the Standing Committee of the Diocese, and after taking the advice of some brother Bishops.

"Another case. Let the circumstances be as before; except that the rejection is for some act contrary to good morals. Let it be the manifesting of a disposition to intemperate abuse of character: than which there can scarcely be a fault more tending to the disgrace of the Christian ministry. If it

should not bring down personal vengeance on the minister; there will be the sting of professed forbearance, because of the sacred profession of the offender. One would hope that no Standing Committee would sign the requisite testimonials of such a person. If this should be done, it might further be hoped, that the Standing Committee of the Diocese applied to would not strain their consciences to the same extent. But we will suppose both these events to have happened. The opinion entertained is, that the Bishop applied to should disregard them both, and not take on himself the heavy responsibility, which would result from his compliance. Let the above case be so varied as that, in the estimation of the second Bishop applied to, the offence is resolvable into an act of indiscretion, not evidencing malignity of mind. That this is possible, cannot be denied. But how great should be the caution of predicating ordination on the ground of the unreasonable severity, and, as would be alleged, the tyranny of another Bishop! If, however, the extreme case should happen, and if it should be continued, after reasonable time and endeavor for conciliation; no doubt the majority, or rather all the rest, of the Bishops would express such sentiments concerning it, as would make the course of conduct clear to the Bishop applied to, and justify his compliance with the request made. W. W."

"Agreeably to the principles laid down in the opinion referred to, I should consider it to be my duty to act in any particular case, which might come before me. If an application should be made to me to ordain a candidate rejected in the Eastern Diocese, I should not proceed, because, as suggested by Bishop White, this measure would imply a belief that there was some 'diversity of sentiment,' which, in the opinion of the candidate, would render his application more likely to succeed with me than with the Bishop of Connecticut, to whom, as the nearest Bishop, it would be natural and proper that the candidate should apply. If the case of a candidate, rejected by an *adjoining* Bishop, should come before me, I should not think proper to ordain him,

unless I were satisfied of 'the heterodoxy or injustice of my brother Bishop,' in rejecting him. I conceive that *only* in an *extreme* case of this kind, would I be justifiable in ordaining a person rejected by another Bishop, and not then without 'consulting my brother Bishops.' I should, in the first instance, inquire of the Bishop, who had rejected the candidate, 'Whether,' (in the words of the canon) 'any just cause exists why the candidate should not be ordained.' If he answered in the affirmative, if, for example, he stated that, after full inquiry, he was satisfied that the candidate did not possess 'the qualifications which would render him apt and meet to exercise the ministry;' that his temper and disposition led him to language and conduct so violent as to expose him to just censure, and that his temper had been particularly displayed in an 'intemperate abuse of character,' I should immediately refuse to act in the case, satisfied that I could not ordain the candidate without bearing 'an open testimony' against the 'severity and injustice of my brother Bishop;' and of this 'severity and injustice' I must have strong and full evidence, before I should consider myself justifiable in ordaining the man, whom he had rejected. His general assurance, that he had full and satisfactory evidence of the moral unfitness of the candidate would satisfy me, unless there were clear and decisive proof to invalidate an assurance, to which, from every consideration, I was bound to give full credit. But if my brother Bishop went further, and laid before me, as proof of the disposition of the person, whom he had rejected, to 'an intemperate abuse of character,' a pamphlet, containing the severest charges against individuals, amounting, if false, to *slander*, and, at the same time, assured me, that he was satisfied, by full evidence, that at least some of these charges, and particularly the most exceptionable charge, were false, I should be still more fortified in my determination to reject the application of the candidate; as, by not doing so, I should consider myself as impeaching the veracity, and the capacity, and the purity of intention, as well as the justice of my brother Bishop, by the supposition that he had not this evidence, as he asserted; or

that he was incapable of estimating the force of evidence; or had judged and decided corruptly and unjustly. To require of him a detail of the evidence, I should think unreasonable and improper. Unreasonable, because it might be impossible to present this detail, as cases may readily be conceived, where individuals, on whose information and testimony the judgment of the Bishop may be founded, would not consent to come forward in a public manner: and improper, because, by this procedure, I should bring my brother Bishop, and the person rejected by him, before my tribunal, and, by my decision, determine on the correctness of the conduct of the parties. And if I should decide in favor of the Bishop and against the other party, he might, by the precedent, which I should establish, apply to all the other Bishops, and thus cite the Bishop, who has refused him orders, before their tribunals successively. Having full confidence in the capacity and integrity of my brother Bishop, I should think that, however he might err in matters of opinion, in regard to matters of fact, as in this case, to the moral fitness of the candidate, determined by the facts, of which he became possessed, and of which he could judge much better than myself, I ought to respect his decision. At any rate, conceiving that the canons, instead of favoring these applications from rejected candidates, rather guard against them, and that though injustice might possibly be done, yet this possible case ought not to weigh against the certainty of the weakening of ecclesiastical discipline, and of the injury to the character, reputation and influence of my brother Bishop, I should think it decidedly the safest course not to ordain the candidate.

"I have thus, Right Rev. and Dear Sir, with that frankness, which you have invited by your friendly and frank communication to me, stated my views on this unpleasant business. The case above supposed is that of Dr. Ducachet. The ground of rejecting the supposed candidate, as I stated to you, and to some members of your Standing Committee, is the ground, on which I rejected Dr. D. The testimony, on which I formed my judgment, is the testimony

of most respectable individuals, some of whom are the personal friends of Dr. D., though they think him very unfit for the ministry. But more particularly, my judgment was decided by the published address, not on account merely of what some consider as reprehensible *language*, but of the matter, which amounts, in one case more particularly, to gross *slander*. The individual, whom he charges with being 'a dastardly traducer of Dr. Dykeman's character,' and holds up as deserving of 'public execration,' is a most respectable and exemplary man, a member of our Vestry, and long a communicant of our Church;—and I now repeat to you the assurance, that there is no ground whatsoever for this charge. This assurance is founded on a minute knowledge of the circumstances of the case. The considerations, that this attack on character was without any provocation, that Dr. Ducachet had withdrawn from the medical profession, and become a candidate for orders, and that the circumstances, on which he professes to found the charge, took place nearly three years before the delivery of the address, or eulogium, much aggravate the offence. To require me to exhibit 'proof' of all this would, I humbly conceive, be liable to the objections which I have stated in the supposed case; and would, indeed, from the reluctance of individuals to come forward, be perhaps impracticable. And I do further respectfully suggest, whether, if credit cannot be given to the declarations of a Bishop, as to the grounds, on which he has acted in rejecting a candidate, and the facts, on which his decision is founded, there is not an entire end to confidence and harmony between the Bishops. The power of ordination is a discretionary power, for the exercise of which a Bishop is responsible to God and the Church. The act of ordination is an admission to privileges, which no individual has a right to claim,—analogous to admission to the legal, or medical profession, or to membership in any society, which may be, and is, refused to individuals, on satisfactory evidence of unfitness, without the forms of a trial.

"The act of a Bishop in ordaining a rejected candidate is not an *independent* act, affecting only himself; inasmuch

as it must fix 'heterodoxy or injustice' on a brother Bishop. The reversal of the sentence of one court by another, is in a process of law not contemplated in cases of ordination. But even here, I should suppose, that, if a judge or jury pronounced a judgment, or verdict, relative not to *legal points*, but to *matters of fact*, on evidence laid before them, and another judge or jury, on the *same* evidence, pronounced a different decision,—the latter would be considered a crimination of the former.

"With regard to the high and abundant recommendations of Dr. D., I would only remind yourself and the Standing Committee of the ease, with which testimonials may be procured, and of the circumstance, that the testimony of a hundred persons, to the general good character of an individual, could not invalidate the testimony of two to his guilt, in any particular case. The persons, who met with Dr. D. on religious occasions, where he would be on his guard, could not have had an opportunity of judging of the faults of his temper disqualifying him for the ministry. I can only say, that gentlemen, of the most respectable character and standing, who know Dr. D., have expressed to me, not merely a cold, but the warmest, approbation of the course, which I have pursued. One gentleman, of judgment and discrimination, who, by the representations made to him, became somewhat interested in Dr. D.'s favor, and consented to a personal interview with him, informed a friend of mine, that he thought no explanation, or justification, on my part necessary; he was perfectly satisfied, from the language and conduct of Dr. D. on that occasion, that I had done right in refusing him orders.

"In the event of Dr. D.'s receiving orders, I shall find myself placed in a most unpleasant predicament. Unwearied pains have been taken to circulate extensively imputations on me of severity, of tyranny and of injustice, in relation to Dr. D. I have submitted in silence, trusting for my vindication to the gradual progress of truth. But should these imputations receive sanction, (as they certainly will, though *unintentionally* on his part) by the ordination of Dr.

D. by another Bishop, they will become much more serious in their import, and in their influence on my personal and official character and reputation.

"I deprecate this measure even more on account of the effect, which it will have, as a precedent, on the Church,—weakening the legitimate exercise of Episcopal authority, and leading to an interruption of that confidence and harmony among the Bishops, so essential to their dignity and usefulness, and to the honor and peace of the Church.

"I must beg you to have the goodness to lay this letter before the Standing Committee.

And I remain,
Right Rev. and Dear Sir,
Very respectfully and truly,
Your friend and brother,
J. H. HOBART."

Shortly after despatching this communication, Bishop Hobart added another for the purpose, mainly, of amplifying one of the topics, to which he had just alluded in the former. It was dated,

"New York, Sept. 9th, 1823.

"Right Rev. and Dear Sir,—I wrote you from Quebec, informing you that the Bishop of Quebec, through his son, Arch-deacon Mountain, in answer to inquiries from Dr. Ducachet's friends in that place, whether a candidate for orders from the States would receive ordination from him, returned for answer,—not unless he produced satisfactory testimonials, or letters dimissory from the Bishop, under whom he was a candidate.

"I have been informed, since my return to the city, that Dr. Ducachet has written to his friends there, that the Standing Committee of Rhode Island have recommended him as a candidate for orders, and that he expects to receive ordination in a few months. There must, I presume, be some mistake in this; as it does not follow from the recommendation of the Standing Committee, that you have admitted him

as a candidate,—and even in this case, a year must elapse before he can receive ordination; and, as I am satisfied, he will not be able to produce an *unimpeached* character for piety, good morals and orderly conduct, for three years last past.

"In my letter to you, I omitted to notice your remark, that Dr. Ducachet comes 'very highly and abundantly recommended.'

"'You know how easy it is, from the indifference of many in such a case, or from compassion, or from a desire to escape from importunity,' or from false representations, to obtain testimonials. Against these, however, I should suppose, my declaration, that I received testimony the most respectable of Dr. Ducachet's unfitness, and particularly the fact of a slanderous publication by him, would have decided weight. A deliberate, and unprovoked, and slanderous attack on respectable individuals, evidencing, in connexion with other facts, 'a disposition to intemperate abuse of character' is surely 'a fault,' (I use the language of our venerable presiding Bishop) 'than which there can scarcely be one more tending to the disgrace of the Christian ministry;' and let me be permitted to go on with his opinion,—'One would hope that no Standing Committee would sign the requisite testimonial in favor of such a person. If this should be done, it might further be hoped, that the Standing Committee of the Diocese applied to would not strain their consciences to the same extent. But we will suppose both these events to have happened. The opinion entertained is, that the Bishop applied to should disregard them both, and not take on himself the heavy responsibility which would result from his compliance.'

"I have not seen the testimonials, to which you allude. But I presume they are signed by the religious companions of Dr. Ducachet, in whose society he probably has been careful never to exhibit those violent tempers, which he has elsewhere displayed;—and by others, whose signatures have been obtained by the assiduous application and misrepresentations of interested individuals. Where is the person, who,

by certain arts, cannot obtain, from some person, or from some quarter, testimonials of character?

"Allow me, Right Rev. and Dear Sir, to suppose it scarcely possible, that a candidate for orders, rejected by one Bishop, on the ground of 'moral unfitness, arising from a disposition to intemperate abuse of character,' should be received as a candidate by another, on whom, as there were other Bishops, more contiguous to the residence of the candidate, there was no particular call to attend to his case; and that this should be done, in deviation from the prudent and judicious course pointed out, in an opinion delivered at the request of this Bishop, by the presiding Bishop; in opposition to the earnest and solemn representations of the Bishop, who rejected the candidate, that this measure was the result of serious deliberation and inquiry, and of satisfactory testimony of impartial individuals, who had the fullest opportunity of judging of his dispositions and character; and in disregard of the fact, that an eulogium, delivered and published by him, in departure from his appropriate character as a candidate for the ministry, contained, not merely unprovoked and unmerited invective, but slanderous charges against respectable individuals.

"If Dr. Ducachet be admitted as a candidate for orders in the Eastern Diocese, then it will be impossible to prevent the community from drawing the conclusion, that the charges of 'injustice and intolerable oppression,' 'of unreasonable severity and tyranny,' which have been industriously and extensively circulated against me, have received the high sanction of the Ecclesiastical authority of the Diocese; the Episcopal character and office will be lowered in public estimation;—distrust and division will, in the present instance, and hereafter, if the precedent should be followed, be introduced among those, who, from their eminent stations in the Church, it is of peculiar importance, should exhibit, in the exercise of discipline especially, unity of counsel, and mutual confidence and co-operation;—and then the guards, with which the Canons of the Church have so solicitously surrounded the door of entrance into the ministry, will be

materially weakened. It is the result on the general interests of our Church, which, even more than its effects as to my personal and official character, excites, with respect to this measure, my deepest solicitude.

"I expected to proceed from Canada on a visitation of the Diocese; but the morning I left Quebec, I was attacked with fever, for the third time this summer, and was induced to make the best of my way home. The state of my health, in the opinion of my physicians and friends, renders highly expedient a sea voyage, and a respite from official cares and labors; I accordingly expect to sail for England on the 24th of this month. I must previously prepare my address to our Convention, exhibiting an account of my proceedings, among which I must, of course, mention my rejection of Dr. Ducachet, as a candidate for orders. I shall, therefore, esteem it a great favor, if you will, as early as convenient, acquaint me with your determination as to this case, and if he be admitted as a candidate, at what time it is proposed to ordain him.

I remain,.
Right Rev. and dear Sir,
Sincerely your friend and brother,
J. H. HOBART."

The Right Rev. Bishop GRISWOLD.

Very soon after the receipt of this communication, the Conventions met of both Dioceses; that of the Eastern, September 25th, and that of New York, October 21st; and as Bishop Hobart would have to lay his proceedings and views on the case before the latter body,* Bishop Griswold, it seems, instead of the continuance of a direct correspondence, preferred taking the same course. Upon the delivery of his Annual Address, therefore, he laid *his* pro-

* At the meeting of the New York Convention, although Bishop Hobart had sailed for England, yet his Annual Address was read by the Secretary; and embodied a full statement of the case of Dr. Ducachet, including the whole previous correspondence between Bishop Griswold and himself, with additional prefatory and concluding remarks.

ceedings and views on the case before the Convention of his Diocese, in the following statement of what had transpired at the date of the meeting of that body. .

"To the list of *Candidates* for holy orders have been added the names of"—several individuals, and among them that of—"*Henry W. Ducachet.*"

"Respecting the gentleman last mentioned, it will be proper, both for information, and to prevent misapprehension, to state, that, during the greater part of a year, he was a candidate in the Diocese of New York. A short time before the meeting of the General Convention last May, I received an official notification from the Bishop of that Diocese, that he had refused to give Mr. Ducachet orders. Our Canons do not, in such case, prohibit an application elsewhere; and he applied to the Standing Committee of the State of Rhode Island, requesting to be admitted as a candidate here. The Standing Committee, consisting of eight respectable and judicious members, all met in council on this difficult and interesting question, and gave it, I have good reason to believe, a faithful examination. I had previously written to the Bishop of New York, informing him of Mr. Ducachet's application to this Diocese, and requesting a statement of the objections against his receiving orders. A long, particular, and very friendly answer was promptly returned. This correspondence has also been laid before the Standing Committee. Mr. Ducachet produced abundant testimonials to his talents, piety, good morals, and respectability of character. With a view to the Christian ministry, he had relinquished a successful practice in an honorable profession. The ground, on which he had been rejected, was violence of temper, and his having used language injurious to the character of individuals. Some instances of this, not to be justified, were produced; but not, in the judgment of our Standing Committee, to a degree, which ought to debar him from being admitted as a candidate for the ministry in this Diocese. He was accordingly recommended; seven of the Committee signed his testimonials. He is not ordained, but received, as other candidates, on probation: Should any

reasons hereafter appear, why he ought not to receive orders, they will be duly considered.

"I desire, also, it may be distinctly and very carefully understood, that, in thus receiving him as a candidate, there is not intended, and ought not to be implied, any manner of censure, or even disapprobation, of what was done by the Ecclesiastical authority in the other Diocese. The highly respectable Bishop, who presides there, undoubtedly did what he conscientiously believed the honor of the Church and the cause of religion required; and very possibly has acted a wiser part than myself. This case is becoming public and well known. If in any thing I have done wrong, I can, by such misconduct, injure no character but my own. There may be reasons for refusing a man orders in one Diocese, which are not of equal weight in another. And that men should differ in judgment is one of the most common things in life. A number of Judges, who hear a cause, with the same evidence of facts, and the same arguments of counsel before them, are often in their decisions divided, and, in many cases, equally divided. Each one acts conscientiously according to his own best judgment, without designing or even thinking of any censure upon the opinions of those who judge differently. And I can truly say, that should our brethren, in any other Diocese, judge that one, who has been rejected in this, might be useful in the ministry among them, and should ordain him, I should be pleased rather than offended; should sincerely pray that he might not disappoint their expectations; and should rejoice to hear of his well-doing.

"During the sitting of the last General Convention, with reference to this case the opinion of the House of Bishops was requested. From what was said on the subject, I was rather inclined to the course, which I have since pursued. The presiding Bishop, whose opinion is always highly and very justly esteemed, stated in writing his view of the general question; but not in such terms, or under such supposed circumstances, as, in my apprehension, to include the present case. In all the cases he put, it was supposed that

the second Bishop applied to is to be a judge of the other's conduct; he views it as 'predicating an ordination on the ground of the unreasonable severity, and, as it would be termed, tyranny, of another Bishop.' In such a case, my judgment would coincide with his. But such is not my view of the present case. I am not called, nor am I authorized, to judge of the principles, or character, or official conduct of another Bishop. My part, in this business, is not to decide whether Mr. Ducachet ought to have been ordained in another Diocese, but whether he may with propriety be received as a candidate in this? Permit me, then, to repeat that I do not, and that I ought not to judge, nor do I in this case entertain any opinion contrary to Christian charity, respecting 'the heterodoxy or injustice of a brother Bishop.' With such a view of the case, I see no need of 'taking the advice of some brother Bishops' further than I have done. Their advice on this and every important point will ever be heard by me with pleasure, and, I trust, respectfully and duly regarded. If Mr. Ducachet were now ordained, on the score of his having been a candidate in the other Diocese, the case would be materially different; but, as the case is, he is received on trial, and, like other candidates, to be ordained, or not, as he is found worthy.

"This, undoubtedly, is a case of some importance; and must be decided with impartial regard to Ecclesiastical discipline, and to the character and claims of an individual. We must respect the honor of the Church, that we neither bring it into contempt by enervating its just authority, nor give countenance to the prejudice, which unhappily exists respecting its arbitrary exercise of power. Chiefly must we regard the interests of religion; the prosperity of the Redeemer's kingdom. The utmost vigilance should unquestionably be used respecting the character and qualifications of those admitted to holy orders. Not only does this require the exercise of all the wisdom given us, but we are devoutly to pray the Lord of the harvest to send such laborers as he approves; we must look in faith and earnest sup-

plication to Him, who knows and rules the hearts of men. No Christian is authorized to hope, nor ought he to expect, that our Churches will or can be well supplied with clergymen, except he often and fervently prays to God to send them. And if we see Churches vacant, or, what is worse, filled with disqualified, or unfaithful ministers, our first thought should be, whether *we* have been faithful. Have we used the means and efforts, which our Lord has given and directed for preventing such great evils? Have we prayed as we ought, to 'the Lord of the harvest?'"

Though this extract from the Address was not put forth as a formal answer to the communications from Bishop Hobart, yet it will be evident to the attentive reader, that it was written with a careful and wise reference to those communications, and in fact contains an answer to every important point, which they embraced: and perhaps it will not be deemed inconsistent with my relation, as an impartial narrator of facts, to say; that it evinces not only a fair and respectful, a kind and Christian regard for the position and the opinions of the eminent and Right Rev. Brethren, who sought to influence his action in the premises, but also a clear and thorough insight into the case; a mind, in short, which, while it respected the judgment of others, was calmly poised on its own just sense of things, and felt its own ground too well not to act on it with decision and with confidence.

Thus far, however, his action had been only introductory; and it still remained to be seen whether Mr. Ducachet would be actually admitted to the orders, for which he had thus become the second time a candidate. The documents which follow, have never been given to the public; but they will shew what steps were taken to prepare the way for Mr. D.'s ordination, and, in part at least, on what grounds the Bishop finally proceeded to ordain him. The first is part of a letter from Dr. Jarvis, including an extract from one, which he had received from a gentleman in New York:

"Boston, Feb. 5th, 1824.

"Rt. Rev. and Dear Sir,— * * * * * * * * * * * * I some time ago told Dr. Ducachet my opinion, that a reconciliation between him and Dr. Watts ought to take place, as a preliminary to any application for orders. To bring about this desirable event, I wrote to Mr. John Pintard of New York, who, I knew, was a friend of both parties, requesting him to call on Dr. Watts, and learn from him what were the grounds of his difference with Dr. Ducachet, and on what terms he would consent to a reconciliation. A few days since, I received an answer," (from Mr. Pintard,) "from which I copy the passage relative to this subject, which I think will give you pleasure.

"'The obtuseness of my hearing,' (says Mr. Pintard,) 'induced me to approach Dr. Watts through the medium of Mr. Eastburn and Mr. Hill, both warm, the latter the bosom friend of Dr. Ducachet. The result of this interview, last evening, I give in Mr. Eastburn's words: 'I called, with Mr. John H. Hill, on Dr. Watts, with whom we had a long conversation. We agree in saying, that Dr. Watts acted the part of a Christian and a gentleman. He stated explicitly, that he had never believed that Dr. D. was actuated by any malignity towards him. On the contrary, that Dr. D. had been carried away by the natural warmth and impetuosity of his disposition, on misrepresentation made to him by others. In no other way could he account, even to this day, for the attack on his character. Dr. W. added that whatever momentary irritation he might have felt, he had deemed it his duty to dismiss it from him. As a Christian, he did not, and could not retain it.'—He said, 'that he sincerely wished Dr. D. every success in his new profession;' and added, 'that he' (Dr. W.) 'should feel extremely sorry if the occurrence should either retard his advancement, or affect his usefulness. 'Indeed,' he said, '*I do not think it ought.* What Dr. D. said in his address is not of sufficient moment to produce such a result.' On our asking Dr. W. what apology would satisfy him? he promptly replied; 'that he

did not wish for any at all, nor did he think the case required it. Believing Dr. D. to be altogether innocent of any malicious intention, he had ever disclaimed any apology from him. All he had wished, at first, was, to ascertain the source of the information, on which his attack was founded; but that even this he was willing to pass by.' Dr. W. concluded with good wishes for Dr. D.'s 'happiness and prosperity.'" (Thus far Mr. Eastburn's report. But Mr. Pintard continues:) 'Although Dr. Watts disclaimed any apology, it is the opinion of Mr. Hill and myself, that his conduct ought to be met with equal magnanimity on the part of Dr. Ducachet; and it will be to his credit and comfort to give, through the medium of his friend, some explanation to Dr. W————.'

"'This, my dear and Rev. friend,' (says Mr. Pintard) 'will, I trust, prove perfectly satisfactory to you, and, I trust, to Dr. D., to whom his friend, Mr. Hill, will no doubt write; and that Dr. D. will conform to the wish expressed by Messrs. E. and H., which must tend to remove the stigma on his character, and the very unfavorable impression on the minds of Bishop Hobart's friends here. After the ordination of Dr. D., it appears to me that it will be due to Bishop Griswold for him, (Dr. D.,) to publish his vindication.'"

"'This extract from Mr. Pintard's letter'" (adds Dr. Jarvis) "'is long; but its importance will, I trust, justify my inserting it here. I have not seen Dr. D. since I received it, nor have I written him; thinking it best to lay the matter before you, and leave it for him to act on the suggestion of his friends in New York.

I am, Rt. Rev. and dear Sir,

Your affectionate son and servant in the Lord,

SAMUEL F. JARVIS.'"

To the Right Reverend
ALEXANDER V. GRISWOLD, D. D.,
Bishop of the Eastern Diocese.

After Dr. Ducachet had remained a candidate for orders, for the term of one year from the date of this application to

the Standing Committee of Rhode Island,—Bishop Griswold, having determined on his ordination, proposed that it should take place simultaneously with the consecration of a new Church in Leicester, Massachusetts, in which State Dr. D. was laboring as a candidate and lay-reader, and where he had a call to settle as minister of a parish, as soon as he should be in orders. Here, however, a new difficulty arose. The Standing Committee of Massachusetts refused to recommend him for orders, on the ground that, as he had been admitted a *candidate* by the Committee in Rhode Island, they were the proper body to act in bringing his case to its issue. But, as he had not what the Canon denominates "*a title*," in Rhode Island, that is, a call to settlement from some parish within that State, the Bishop for several months longer delayed action in the matter of his ordination. It was during this period of delay that he received the two following, among many other communications :

"Boston, May 28th, 1824.

"Right Reverend and dear Sir,—As Dr. Ducachet has been admitted a candidate for orders in Rhode Island, and continued so the whole canonical term,* there seems a peculiar hardship in putting obstacles in his way at this late period, when from all I can learn, his character has been so irreproachable, as to conciliate the esteem of all, who have known him. The Standing Committee of Rhode Island having recommended him for orders, it is clear, that, if he had a title in that State, no one would have a right to op-

* Strictly speaking, this statement is incorrect. Dr. D. had remained a candidate for one year from the date of his *application* to the Standing Committee of Rhode Island. By that Committee, however, he was not *received* as a candidate until the 25th of July; so that, though in ordinary cases, candidateship was often, by a sort of *mutual understanding*, reckoned from the date of application, yet, in *strictness*, Dr. D. did not complete his canonical term till the 25th of July: and Bishop Griswold assigned this fact to Dr. D. as *one* reason for his delay. As the case was an extraordinary one, he finally thought it best to enforce a *literal* observance of the Canon. The *real* delay in the case was only from July 25th to August 15th, or three weeks.

pose his ordination, except on charges, affecting his moral character. It is also, clear, by the 13th Canon, that, if he were to be ordained *Priest*, the Standing Committee of the State, *for which he should be ordained*, must either know that some Church, *in that State*, would receive and settle him as their minister, or must certify to the Bishop their full belief and expectation, that he would be so settled. But, as he is only to be ordained *Deacon*, I see not why it is necessary that he should have any title at all. To ordain him, especially for a parish in Massachusetts, on the recommendation of the Standing Committee of Rhode Island, would, I apprehend, be inconsistent with the Canon, to which I have referred. But, by the same Canon, a Deacon is subject to the regulation of the Bishop, and may be sent by him any where. Why, then, should not Dr. Ducachet be ordained Deacon in Rhode Island without any title? If, after his ordination as a clergyman of that State, you think proper to send him into Massachusetts, I presume none of the clergy of this State, will oppose it. At least, I can answer for myself, that I shall not. When he has served the whole term of his Diaconate, the Standing Committee of Massachusetts will, of course, be the only body, to which he will apply for testimonials for Priest's orders.

It is high time, it seems to me, to put a stop to this most unpleasant collision of sentiment, and this cruel torture to the feelings of a gentleman of Dr. Ducachet's character.

I am, Right Reverend and dear Sir,
Very faithfully and truly,
Your son and servant in the Lord,

SAMUEL F. JARVIS."

The Right Reverend
BISHOP GRISWOLD.

The delay, to which reference is here made, seems to have arisen, on the part of Bishop Griswold, not only from the fact that Dr. D. was laboring in Massachusetts while he belonged canonically to Rhode Island, but also from some indiscretions on the part of Dr. D.'s friends, in writing to the Bishop

and urging his speedy ordination, with a somewhat unbecoming importunity; indiscretions, to which the Bishop supposed Dr. D. might himself have been privy. A communication from the latter, however, at a later period, convinced the Bishop, that there was no ground for his supposition, but that, however anxious Dr. D. was for the termination of his trial, he was perfectly satisfied with the Bishop's course, and perfectly willing to leave his case in the Bishop's hands. But neither the above communication from Dr. Jarvis, nor the following from Dr. Milnor, was among the number of the epistolary indiscretions, to which I have alluded; on the contrary, they each weighed favorably on the final decision of the case. Dr. M. wrote as follows:

"New York, June 23d, 1824.

"Right Rev. and dear Sir,—I am duly sensible of the risk, to which I expose myself, of incurring your displeasure, by presuming to write to you on a subject, with which I have no special concern, except that arising out of the claims of personal friendship; unless, indeed, an apology be found in the deep sense of what, in my judgment, is claimed by justice to an injured individual, and by a regard to the good of the Church. If I know my own heart, I have been influenced by no motives of a sinister kind in my advocacy of the cause of Dr. Ducachet. I have always considered *his* as a case, that was to stand on its own merits, and not to depend for its issue upon those differing views, which, on some points, obtain among the members of our communion; but which, for one, I have never considered as by any means marshalling them into contending parties. Indeed, such are the varying grades of sentiment and feeling on the questions, that have been, from time to time, agitated, that I consider a division into two parties about as impracticable as it would be undesirable, and injurious to the interests of our Zion.

"It is for this reason, that I have avoided all participation in the disputes carried on in pamphlets and in periodical publications, at home and abroad; though the authorship of

some pieces has been mistakingly attributed to me, and I have been, on that supposition, assailed by their answerers. The truth, as I view it, I must preach; conscientious obligations of duty I must fulfil: but I have carefully abstained from all personal attacks, and have, I believe, been enabled to bear, with meekness, such as have been unkindly made by others upon my principles and conduct. To the doctrines, discipline and worship of the Church I am sincerely attached; and if I am compelled to think, that these do not warrant certain opinions, that are entertained by some, nor forbid certain exertions for the promotion of Christian union and vital piety, that are employed by others, I nevertheless entertain no uncharitable or angry sentiments towards those, from whom I differ; but look forward to the time when mutual explanations and increased liberality of feeling shall lessen our apparent disparities, and make us willing to concede to each other the right of mildly differing where we cannot perfectly agree.

"These things are mentioned, only to repel the insinuation, which a few of those most opposed to Dr. Ducachet have, I think not very generously, thrown out, of his friends being influenced by party feeling; whereas, for one, I am free to declare, that I would at once abandon his cause, if I did not believe in my heart, as far as regards its merits up to the time of his leaving this Diocese, (and I know of nothing that has since occurred to affect it,) that it rests upon the principles of substantial justice. And I am persuaded that this is the prevailing impression, both in and out of the Church, with but very few exceptions, and those principally of individuals accustomed to defer implicitly to the judgment of one, who, with all the talents he unquestionably possesses, would not, I presume, claim the praise of an exemption from the possibility of error. So far as I can learn, impartial men every where accord with the clear views exhibited on this subject in the communication, which you made to the Convention of your Diocese; and disapprove of the personal feeling, manifested in the one made to that of the Diocese from

which I now write; and have been anxiously looking forward to the ordination of Dr. Ducachet, as a measure of strict propriety and of certain occurrence. That it has been delayed beyond the required term, I would not intimate as a ground of complaint; considering the excitement, however unjustified, which for a time prevailed. But now, that feeling has, in a good degree, subsided, will you, Right Rev. Sir, excuse me for presuming to say, that, if no canonical impediment occurs, it would be highly gratifying to many friends of yourself and of the Church to see this matter, now so painfully suspended, brought to its expected conclusion?

"From the Rev. Mr. Adams, when on his way to South Carolina, I learnt that a competent number of the Standing Committee of Rhode Island, (including himself,) had signed the required testimonial; but that the Rev. Mr. W., who had taken up an early prejudice on the subject, and another clerical member of the Committee,—though they would not oppose Dr. Ducachet's ordination, yet declined subscribing that document. Col. J., also called to see me, on his return from Virginia, and stated his sanguine expectation that the ordination had taken place at the same time with the consecration of a Church in Massachusetts. From other sources, I have since learnt, that some of the clergy in Massachusetts suggested a formal difficulty in the way of that measure, resulting from the candidate's belonging, not to their State, but to Rhode Island. Now I suppose, the same difficulty would be considered as opposing an *official* recommendation for orders by the Standing Committee of Massachusetts, as was successfully urged against his ordination there, on the recommendation of that of Rhode Island; and therefore, unless he can be ordained in the latter State on the canonical testimonials that have been furnished, Dr. D. must give up his hopes of a ministerial commission altogether: for those efforts, which, it is to be feared, have hitherto been employed to prevent entire unanimity in Rhode Island, will, I have no doubt, continue to be availably exerted; and especially if it be believed, that the want of it will be a barrier

to prevent his ordination, and that a minority may, by persevering opposition, defeat the wishes of the majority.

"I have not supposed, that any objection to his ordination in Rhode Island could arise from Dr. Ducachet's temporary non-residence in that State during his period of study; as cases are constantly occurring, where an allowed residence, and particularly as, in this case, associated with the performance of authorized duties, in another State, is not considered to affect the claim of the candidate to ordination in that, where he was previously received as a candidate. This has been the case with many of our young gentlemen in the General Theological Seminary; and I have known other cases, in which a similar principle has been recognized.

"On the whole, though it is with unaffected diffidence I make the suggestion, if no canonical objection can be urged to the measure, may not the friends of Dr. D., after his approved reception as a candidate, and his compliance with every requisite for ordination, indulge the hope that you will kindly relieve his and their anxiety by investing him with orders? I am persuaded that it will be a proceeding, which will meet the approbation of the unbiased friends of the Church in every region of our country; for the case of Dr. D. is generally known, and has excited an unusual degree of sympathy and interest. In my own congregation, where he was for some time known as one of the foremost in piety and zeal, much solicitude in his behalf exists; and I hope this circumstance will furnish a further apology for my venturing on the delicate office of writing to you upon the subject. If I shall have offended against propriety in doing so, I must put myself on your known goodness for pardon. You will, I am sure, Right Rev. Sir, justly appreciate my assurance that no offensive interference has been designed, nor any umbrage intended, either personally to yourself, as the venerated judge, on whom devolves the task of decision, or to any of those, from whom I have been obliged to differ in relation to the unhappy issue of Dr. D.'s former application.

"Earnestly praying that the great Head of the Church

may cause all your measures in this case to eventuate in his own glory, and the good of His mystical body, and finally reward your laborious exertions for the promotion of both.

I remain, Rt. Rev. and dear Sir,

Most respectfully and affectionately, yours,

JAMES MILNOR."

The Right Rev.
ALEXANDER V. GRISWOLD, D. D.

But, letters *in favor* of Dr. D.'s ordination were not the only ones, which the Bishop received during this period of protracted delay. To shew how important the case was deemed, and how extensively it awakened the attention of the Church, I insert one more out of the mass of documents before me.

"Beaufort, (S. C.,) April 23d, 1824.

"Right Rev. and dear Sir,—The present is pregnant with great things, both political and religious. Good men must see this and tremble. From causes, which it is difficult to exhibit, we have already arrived at a state of great instability. Much is daily said and done both for political and for religious liberty; but are we not fast approaching a crisis, in which both will be lost? Can a nation be free, that places such a man on their throne as a ————? Can religious liberty be enjoyed, when a *Bishop* is forced to give *holy orders* to any one, whom he honestly believes not worthy?

"That you would willingly give any cause of offence to a brother *Bishop* is not for a moment to be conceived. Or that you would deliberately degrade or lessen authority, is not to be believed. But, in fact, will you not do both by giving orders to Dr. ————? We are fully sensible how great an interest is made for him; and we doubt not, that you have prayerfully considered the subject; yet the best of men err in judgment. Who will be the first to break the golden chain of harmony which has existed among the American Bishops? And what may be the consequences if this should take place? Pause, most Rev. Sir; and may the God of wisdom fill your soul with light, and enable you to judge and act for the glory of our Zion.

"Suppose the individual to be an injured man, is it not better that one man should suffer, than that such a bold adventure should be made? We are fully aware, that it is more reasonable that both parties in this case should err, than that both should be right. Men generally proceed to extremes; and the extremes in our Church are awfully great. Do not Antinomian principles already exist in our Church? Look at our angry disputes: is it not the great effort to misrepresent, and abuse; to satirize and defame; and not to instruct and enlighten, and consequently to make better men?

"May the God of all mercy and wisdom be your ready help, in this your day of trial, for Christ's sake, is the prayer of A WEAK MEMBER OF OUR ZION."

The Right Rev. BISHOP GRISWOLD.

It is hazarding nothing to say, that the apparent piety of this anonymous epistle weighed vastly more with the Bishop, than its avowed argument. The time of decision at length came. After hearing all that could be said on either side, and after being charged with injustice and presumption by one class, and with hesitation and vacillancy by another, he proceeded, with the consciousness that he was justly chargeable with neither the one, nor the other, to admit Dr. Ducachet to Deacon's orders. His ordination took place in Bristol, Rhode Island, on the 15th of August, 1824; and it only remains to give the Bishop's own view of this his decisive act in the case. It is contained in his Annual Address to his Convention, assembled in Portland, Maine, Sept. 29th; and is as follows:

"On the 15th of the same month, Henry W. Ducachet was ordained Deacon.

"The case of this gentleman, and the views with which he was admitted as a candidate in this Diocese, were stated in my address to our last Convention. Our Canons evidently allow, and a just regard to the rights of men requires, that a person, who has been refused orders in one Diocese, may be ordained in another. It is only made necessary, before he is

received as a candidate, to ascertain and duly consider the reasons, for which he was refused. If these reasons, so far as they can be ascertained, do not amount to what (in the Diocese to, which the second application is made) is in other cases deemed a disqualification, they ought not, in my judgment, to be so deemed in this: to reject an applicant in such case would evidently be unjust. On this ground was Dr. D. received in this Diocese as a candidate for holy orders.

"The chief objection to this proceeding, which has come to my knowledge, is, that it may be viewed as an indirect censure upon the ecclesiastical authority, which had before refused orders. This objection I have formally, and I hope satisfactorally, obviated. Such are the circumstances of the present case, and such the principles, on which I have acted, that it can no more justly be considered as a censure, or even disapprobation, of what was done in New York, than a difference of opinion between any two gentlemen, or of judgment between two courts, is a censure upon each other; nor, indeed, even so much; because circumstances may render it inexpedient to ordain him in the one Diocese, which do not exist in the other. We might, indeed, add; that, admitting the objection were correct and well founded, the apprehension that another *might be censured* would be no good reason for refusing *to do justly*. But this, in my view, ought not to be supposed, nor made a matter of any consideration. If any one, whom we have refused orders in this Diocese, could be received and made useful in another, which of us would not rejoice and bless God? Let it be duly considered that human judgment is not infallible; that all men are liable to err; and that nothing is more common than difference of opinion, where circumstances do not differ. And who cannot see that two Standing Committees, or two Bishops, may judge differently of facts, or qualifications, or expediency, without either intending or causing any manner of censure? We certainly in this case intend none: nothing can be further from our view: and indeed, what has been done in another Diocese cannot be rendered more or less wise by any thing,

that we do. It may also be, that discipline is generally more rigid in one Diocese than in another; or the qualifications, so far as they are left (and in a great degree they are and must be left) discretionary, may be different. Discipline may be too lax, or too rigid; and there may, without any disparagement to the parties concerned, be some difference of opinion respecting the just medium. From these considerations it is evident, that the authority in one Diocese may *discreetly* reject a candidate, and another, without any *indiscretion*, or impropriety, receive him.

It seems to be the opinion of some, that though a man, so refused, may be received as a *candidate*, yet he ought not to be ordained till the Bishop, first refusing him, gives his consent; and of course, without such consent, he must never be ordained. But this course would be the most objectionable of any; it would operate more to the injury of the candidate than, at his second application, to refuse him without a hearing. And it would lead to this greater evil of admitting, that the authority in one Diocese may interfere in, and obstruct, the business of another. When a Bishop has dismissed a candidate and canonically given his reasons for refusing him orders, he has then, in regard to himself, finished the business. His further assent, or dissent, is, in my judgment, of no more concern than that of any other Bishop. The history of the Church, in ages past, must be surely sufficient to teach us the importance of maintaining the just power and equal independence of each Diocese, and of allowing no paramount authority but that, which is voluntarily delegated for the common good.

"I speak, brethren, the more particularly on this case, because it is in some respects a novel one, and may become a precedent. It is my duty to lay before you my views of the business, and the principles, on which I have acted. If they are unreasonable, or unsound, the sooner they are corrected the better. And it would be gratifying to me, should the Convention deem it fitting to express an opinion on the subject; and the rather, as the counsel, which I have chiefly had, is that of the Standing Committee of one State only."

I have thus given all the important documents, which belong to this case. What I have given are sufficient, and were required, to exhibit a fair view of the whole, in its principles and bearings, in its extent and importance. The motives, the views and the conduct of the Bishop I leave to the judgment of the candid and attentive reader. These it is not my duty to justify, any further than they may find justification in the documents, which he has left. I have deemed it right to insert these papers, though of so great length, because, whatever may be thought of the individuals concerned, particularly of the candidate, whose character they involve, they imbody a case, which has had much influence upon the position and action of our great association of Dioceses in the United States. Few other cases, perhaps, have had more influence than this, in defining the relative position of these Dioceses towards each other, or in shaping the action of their intercourse with each other. It is a case full of *principles*. An attentive study of it will shew that, in it are shadowed forth two great theories, either the one, or the other of which is to overspread and control the destinies of our American Episcopacy; or both of which are to become so blended into one as that neither shall tend to its extreme, while each acts, with as much of good and as little of evil, as are compatible with the condition of the Church while in contact with the world. It shews the deep sympathy, which, on some points, the various Dioceses have with each other, as parts of one great whole, bound together for one grand and common destiny: while it reveals the important rights, which, on other points, each Diocese possesses as a separate body, an equal weight with others in the balance, which is to hold us all in peaceful poise. Upon that sympathy it did not, on the whole, inflict any serious wound. Around these rights it drew a distinct line of guards. That wound, so far as it was one, has, it is believed, long since ceased to be felt. These guards, as they were then drawn, will, it may be hoped, stand as long as the constitution of our American Episcopacy endures.

That such a case, as has now been recorded, should have agitated the Church, with deep and widespread feeling, was doubtless inevitable. It was equally inevitable, that a *first* case like that should, sooner or later, have occurred. Perhaps it could not have occurred under more favorable circumstances, than those, which we have reviewed. On the one hand, was a man of ardent temperament, high powers, and, from his position as well as from his character, of widely felt influence; capable of moving the associated masses of our system with a power, which, all things considered, was entrusted to no other single individual. On the other hand, was a man of calm wisdom, clear intelligence, and deep judgment; a man, too, meek as he was wise, prudent as he was intelligent, and firm as he was deep-judging. While, between them, was an individual every way calculated to excite a *strong* interest in himself, in which direction soever, favorable, or unfavorable, that interest might happen to lie. In short, all the circumstances of the case were full of power. The movement throughout the Church was therefore deep and thorough; and the principles, which the case involved, were wrought into our ecclesiastical constitution with corresponding depth and thoroughness; while the sweet spirit of our Eastern Bishop, combined with his entire mastery of the case and his prudent firmness in its management, was like a power, sent of God to put bounds to the agitation, and as an emollient furnished by Him to sooth, or to heal, whatever of pain, or of wound, may have been inevitable under the circumstances of such a conflict. "The golden chain," of brotherhood among our Bishops was not then broken. Second applications for orders, after a first refusal, have not been either multiplied, or facilitated. While the *right* both to make and to grant them, under proper circumstances, may be considered as now placed among the axioms, on which our canon law rests, and must continue to rest, until fundamental change shall have removed it from our system.

By a letter from the Rev. Dr. Hawks to Bishop Griswold,

in the year 1841, I perceive that this case, in its bearings on the interpretation of our Canon-law, has already been examined, and the principles, involved in it, developed at large,—in "The Church Record," a periodical of which Dr. H. was then Editor. I have never seen the examination to which I refer; but, from the well known ability of Dr. H. as a Canonist, I presume his examination to have been full and fair; and, as my present object is, not to write a Commentary on our Ecclesiastical statutes, but to narrate the events in the life of Bishop Griswold, I content myself with giving the principal facts of the case, and with such a reference to its importance as will suffice to put those, who are curious in such matters, upon its fuller study and investigation.

It was just now remarked that by the decision of Dr. Ducachet's case, second applications for orders, after a first refusal, have not been either multiplied or facilitated. That they have not been thereby multiplied, will, I apprehend, be readily admitted; and that, when they have occurred, they have not been *facilitated* by that decision, will be made evident by a brief allusion to the case of *Mr. Bristed*, which came up while Dr. Ducachet was awaiting orders.

Mr. Bristed, a man of splendid talents, and high legal and general scholarship, of unquestionable piety and unimpeachable morals, was induced, by the leadings of Divine Providence, to abandon his practice of the Law, and to devote himself to the work of the ministry. He accordingly announced his intention to Bishop Hobart, in whose Diocese he was then living. He did not apply to the Standing Committee of New York to be admitted a candidate; but simply announced to the Bishop his intention of studying for the ministry. The Bishop, however, decidedly discouraged the movement; whereupon, Mr. Bristed soon after transferred not only his canonical, but also his actual, residence from New York to Bristol, for the purpose of studying under Bishop Griswold. But, although his case was thus essentially different from that of Dr. Ducachet, yet, as he came from the same Diocese, and with the influence of the same

Bishop against him, so strongly was that influence felt, and so little did Dr. Ducachet's precedent avail in his favor, that his application to the Standing Committee of Rhode Island was rejected; and it was only after protracted, most tedious, and most unreasonable delays, that he succeeded in obtaining admission as a candidate through the Standing Committee of Vermont. The case of Dr. Ducachet was an impediment in his way, which had well-nigh prevented the success of his application.

Events of such a public and exciting character are beginning to thicken upon our attention, that it is difficult to turn from them for the purpose of noticing the yearly details of Diocesan duty, in which the Bishop was engaged. This, however, has become the less necessary, inasmuch as the details, already furnished, may serve as a specimen of all that occurred during the Bishop's supervision of the Diocese. We have seen the manner, in which he moved among his parishes, and the general routine of duty, in which he was engaged. And all that it is needful further to know is, that, in the same manner, he continued to move, and in the same duties to be engaged, with only a steady increase of his cares, with the increase of his years and in correspondence with the growth of the Church committed to his care. With these remarks, our attention will, for a time, be confined principally to a notice of the most prominent events, which mark the remaining years of Bishop Griswold.

The establishment and conduct of the Gospel Advocate seem to have been the means of producing an unpleasant state of relations among the Clergy of the Eastern Diocese, and between some of them and their Bishop. Meanwhile, events, in the new and important parish of St. Paul's, Boston, were threatening to bring on a more serious conflict between the congregation and the Rector of that parish; and, more largely between the Rector and his friends, on the one side, and the Bishop with the body of the Clergy, on the other.

These events came to their crisis in the spring and sum-

mer of 1825. A controversy, into the merits of which it is not necessary here to enter, but which was violent in its character, broke out, at least as early as April, between the proprietors and Rector of St. Paul's; and, in spite of the efforts of many to compose the strife, continued to grow in seriousness, till, in June, the Wardens and Vestry, having been empowered at a previous meeting of the proprietors, laid their case before the Bishop. They represented that the controversy had passed the point, at which an amicable adjustment might have been effected; and they therefore requested the Bishop to take such measures, in concert with his presbyters, as might be proper, under the Canons, to effect a separation between the Rector and his parish. In this request the Rector refused to join; but expressed his willingness to appear before the proper authority at any time and place, which the Bishop might appoint. The Wardens and Vestry therefore urged a speedy investigation of the case between them and their Rector as the best and only means of allaying the ferment, and of preventing serious evil to the Church at large. Accordingly, a council of the presbyters in Massachusetts was called to meet on the case in Boston, the 13th of July. In consequence, however, of a further attempt at compromise, which it was deemed advisable to make, this council did not meet till a fortnight from that date. At that time, (the attempt at compromise having failed,) the council assembled, and the investigation took place. The Bishop presided, till the decease of his daughter, Mrs. Usher of Bristol, suddenly called him home; after which the Rev. Dr. Gardiner of Boston was appointed chairman, and the investigation was brought to a close. It resulted in the award, that the pastoral connexion between the Rector and his parish should be dissolved, on condition that the parish secured to him the payment of $5,000; leaving the *date* of the dissolution and the *time* of payment, it seems, to be fixed by the Bishop. In consequence of the Bishop's necessary absence from the close of the council, some delay in the official announcement of its award occurred. At length, however, that announcement

was made; and in it the Bishop decided, that the dissolution should take place the 22d day of August; that one half of the amount awarded should be paid one year from the termination of the pastoral connexion, and that the other half should be paid two years from that date. To this decision, Dr. Jarvis demurred; and insisted that, as a condition of resigning his Rectorship, the whole amount should be paid at once. The parish, on the contrary, though they deemed the *amount* awarded most unreasonable, especially in their weak and indebted condition, without corporate funds, yet submitted to the award of the council, and to the Bishop's decision.

The refusal of Dr. Jarvis to resign his Rectorship, with his demand that the whole amount awarded him should, contrary to the decision, or advice of the Bishop, be paid him at once, instantly blew the flame of contention into increased fury;—and the feelings of many, who had previously been inclined to favor him, were now brought strongly into action against him. Meanwhile, he attempted, in separate interviews with the presbyters composing the council, to procure from them a written declaration, that the Bishop's promulgation of their decision had been incorrect. To many, indeed, the attitude, which he assumed, appeared to be one of contumacy against the Bishop and his council. Under such circumstances, it will be readily perceived that there was but feeble hope of success to a *second* effort, which some of his friends were induced to make, with a view to a compromise of the difficulty. That effort was utterly abortive; and amidst the movements of the Rector, ruin stared the parish in the face. To avert it, and bring matters to an issue, a *second* council of the same presbyters was summoned, and met about the 25th of September. This council affirmed the correctness of the Bishop's promulgation of their former decision;—and of course left the Rector of St. Paul's without apology for longer withholding his resignation. Instead, however, of placing his resignation in the hands of *the Vestry*, he placed it in the hands of two of his friends, not members of the parish, "to be delivered to the

Wardens, Vestry and proprietors, upon their complying with the terms on their part." This was, virtually, no resignation; especially as those terms did not bind the parish to make any payment till the expiration of at least one year from the date of the award. At this point, new troubles would doubtless have arisen, had not one of the parishioners voluntarily advanced the whole amount awarded to Dr. Jarvis, by a loan to the parish, to be repaid at the stipulated periods. This generous act brought the difficulty to a close, so far as the Rector and his parish were concerned; for, after asserting his right to the Rectorship till near the middle of October, when the money was paid into his hands, his instrument of resignation was delivered to the authorities of the parish; and its Rectorship thereon became vacant.

But the general troubles brought on by the case did not here terminate. Instead of suffering the unhappy controversy to sleep and be forgotten, after the dissolution of his connexion with the parish, and after receiving from the council a testimonial to his character as a clergyman in good standing, and entitled to the confidence of any parish, that might wish his services, he engaged in the preparation of a heavy pamphlet, in which he imbodied his own views of the whole case; and which, instead of *publishing*, he privately printed and distributed not only among his friends in Boston, but elsewhere throughout the Church. In this pamphlet, he charged the Bishop with an unwarrantable stretch of power, or Episcopal prerogative, and cast a heavy load of odium upon the parish, from which he had been separated.

To this pamphlet, the Bishop replied in a written communication to Dr. Jarvis, which has never seen the light, except through a few manuscript copies, one of which lies before me. In strict justice, it ought to have been published at the time; for it is a masterly vindication of himself and of the proceedings of the Council; and though necessarily severe, was yet strictly courteous, and simply defensive. It retorted no charges and sought to cast no odium, on his assailant; but was content with throwing off, as it did suc-

cessfully and entirely, all the odium, which had been so unjustly cast upon himself. Of course, it never reached the great mass of those, to whom the printed pamphlet was sent; but, with the exception of the few more immediately concerned in the transaction, all the rest received their impression of the Bishop and of the parish of St. Paul's from a pamphlet, the issuing of which, was a cause of deep surprise and regret to even its author's friends.

Previous to the issuing of this pamphlet, in his Annual Address to the Diocesan Convention, which met in Boston, the 28th of September, the Bishop laid before that body the case of difficulty between the Rector of St. Paul's and his parish, with the action thereon of the Council, which had been held, and the principles, on which he had acted in that part of the case, which had been left to his discretion. This notice was exceedingly discreet, respectful and even kind, not only towards the parish, but especially towards its Rector. But, after the appearance of the pamphlet, and in his next Annual Address to the Convention of the Diocese, which assembled in his own parish, September 27th, 1826, he felt it his duty to notice the case in a somewhat different manner.

"At the time of our last Convention," he observes, "the situation of St. Paul's Church, Boston, was such as caused us painful anxiety, and deep concern. But here, too, the Lord has blessed us beyond all, that we could reasonably expect. The reasons for my conduct in that case were then briefly stated. Soon after, Dr. Jarvis caused to be printed and sent into all parts of the country, especially of this Diocese, a narrative of the transactions in that unhappy business; intended, of course, to exculpate himself and throw all blame upon others. I deem it my duty, however painful, to say, that in that narrative, and especially in the concluding remarks, my conduct is much misrepresented; and (with what intention I pretend not to say) that opinions and motives are ascribed to me, which have no foundation in truth. After my having exercised this ministry for fifteen years, the people of this Diocese can easily judge, whether I am disposed

to usurp power, which does not appertain to my office, or to abuse that which does."

The unexpected blessing, which he here mentions, as having followed the disastrous controversy, consisted in the settlement, which he proceeds to record, of the Rev. Mr. Potter, as second Rector of that important parish, and in the bright promises of good, which were opening through his ministry. In consequence of the notice, which he here bestows upon the pamphlet of Dr. Jarvis, the Convention of the Church in Massachusetts, at its next annual meeting in Boston, June 20th, 1827, felt itself called upon to make an expression of its views of the Bishop's conduct and of the treatment, which he had received. Accordingly, we find upon its journal the following entry:

"The Bishop having occasion to retire, the Rev. Dr. Gardiner took the chair, and the following resolution, offered by one of the members of the Convention, was seconded and passed, viz:

"Whereas, the Right Rev. Bishop of this Diocese, in his address to the Diocesan Convention, in September last, deemed it his duty publicly to declare that, in a certain instance, opinions and motives had, from some cause, been ascribed to him, which had no foundation in truth; and a proper opportunity seems therefrom to have arisen for the people of this Diocese, after fifteen years' experience, to express their esteem of his Episcopal character and government; Therefore,

"*Resolved;* that it is the opinion of this Convention that the Right Rev. Alexander V. Griswold, so far from being 'disposed to usurp power, which doth not appertain to his office, or to abuse that, which does,' hath uniformly discharged the duties of his high station with exemplary discretion, meekness, fidelity and moderation; and this Convention gladly embrace the opportunity, now offered to them, of expressing their undiminished confidence in his prudent, zealous and Apostolical care and government of the Churches under his jurisdiction,—of reciprocating the assurances of his affection and concern,—and of offering their prayers for

his long continuance in an office, which, difficult and arduous as it is, has been so faithfully discharged."

The testimony of this resolution is most true, though it expresses the truth with far less strength than the facts of the case would have justly warranted. Happily, they who assailed him in this business, made their assault, as he expresses himself in one of his letters to Dr. Jarvis, on one of the least vulnerable points of his character. Both the assumption and the abuse of power were, with him, matters contemplated only with dread and horror; and his feelings on the subject had as much influence on his *practice* as on his *theory*. The sentiment, which he once expressed to the Secretary of the council in the case of Dr. Jarvis, though not in connexion with the proceedings and results of that council,—was the imbodying of his *life*, as well as the expression of his *thoughts*, on this point. "I like not," said he, "the accumulation of power in the hands of any set of men whatever. I wish that our Bishops might always be poor, and have no more power than is necessary to the discharge of the proper duties of their office. If the station is rendered one of ease and splendor, improper persons will always be intriguing and striving for it. But, if it is only a place of labor and usefulness, without the reward of worldly honors or emolument, there will be little danger of any one's seeking or accepting it but from desire to do good."

Would to God that this sentiment might, on this point, become the imbodied spirit, and the forth-acting genius of the Episcopal Church, wherever she is or shall be known, from the rising up of the sun, even unto the going down of the same! It would furnish the best argument, ever adduced, for the Divine origin of Episcopacy. It would be bringing the Great "Bishop and Shepherd of souls" once more into life and action among the sheep of his fold; and, out of the aboundings of his poverty, making them rich indeed.

Let us now look, a moment, into the state of the Bishop's own mind, as it was while actually passing through the painful trials, which have been narrated, and which were ren-

dered doubly painful by their harsh grating upon the still and sacred feelings of a heart, wounded in the very midst of those trials by another in the long series of his domestic bereavements. I happen to have in my possession a letter written to one of his female friends in Bristol, soon after the death of Mrs. Usher, and but a few days after the second council of presbyters in the case of Dr. Jarvis; while he was engaged in one of his Episcopal tours through his Diocese. It is just what every previous view, which has been taken of his character, would lead us to expect.'

"Hopkinton, N. H., Oct. 3d, 1825.

"Dear E.,—Impatient to avail myself of your permission, I should have written you from Boston; but other more necessary and less pleasing occupations would not permit.

* * * * * * * * *

We had a fine day in the stage to Boston; nothing unpleasant disturbed the pleasure of the ride; and this pleasure was much increased by the blessing of an agreeable travelling companion; a blessing the more grateful to me, because in my journeyings so rare. Mr. Smith's good sense, and very sincere devotion to his holy profession render his conversation both agreeable and edifying. Deep anxiety, however, and the trials, which awaited me in Boston, rendered me less capable of either imparting, or enjoying pleasure. Not that I had forgotten who has said; 'Sufficient unto the day is the evil thereof.' It is as unwise, as it is unchristian, to permit ourselves to be tormented with the apprehension of future ills. What I have so much recommended in my teachings, I have not wholly neglected in practice; that we are, at all times, and under all circumstances, to confide in that wise and good Providence, which governs all things; not doubting that He will make all things work together for the benefit of good and faithful men. But, who are the good and faithful? Afflictions are often, perhaps chiefly, sent to punish us for our sins and follies; and though they are sent in mercy, and intended to reclaim us, yet they ought the rather to awaken in our minds deep solicitude

and concern. The voice of Wisdom is;—'In the day of adversity *consider*.' No troubles can, none certainly should, lessen the christian's resignation and trust in God. We know that, in every thing, He is just and good. But afflictions should excite deep self-examination, and should awaken fears that we may have offended HIM, who is as holy as He is good.

"When I arrived in Boston, my anxieties were not diminished, but increased. I found things worse than I had expected. I have never allowed myself to view any person as my enemy; but I have now discovered, beyond what I had ever before known, that some persons are much opposed to me, and that very much has been said against my character and conduct. My actions have been ascribed to interested and base motives. I have much reason for anxiety and self-examination. It is among the common infirmities of our nature to be too hasty in justifying ourselves; and also to consider as our *enemies* those, who think us unworthy. These are the remains of unsubdued pride. If a man honestly thinks me unworthy of the place, which I fill, it is no evidence of his *hostility*. I ought to think the same of myself. I know, indeed, that some of the things, which are said to my injury, are not true: but I ought to consider that they, who say them, probably believe them to be true; and also, that if some think me *worse*, there are others who think me *better*, than I am. But I shall not dismiss this subject without some boasting; for I think that with truth I may say, that my anxieties have not been for what my own character, but for what the Church, was likely to suffer. In this, through the Lord's goodness, I was not a little relieved on Tuesday morning, by finding that the Clergy in Massachusetts were (much beyond what I expected) ready to support me in the measures, which were taken in regard to Dr. Jarvis and St Paul's Church. But you will hear from George and others what was done in Boston. I have written the above in great haste, and almost without time for thought; being determined to finish this letter now, though I am detaining some people, who expect me.

* * * * * * * * *

We had excellent weather, and a pleasant journey from Boston to this place; and more excellent, if possible, and more pleasant are the friends, whom I find here. * * * How can I be duly thankful for the mercies, which I have received and am daily receiving! * * * * * * * * * * * If I allowed myself to hope for any pleasure in future, I should expect not a little on *my arrival in Middlebury.* But we, who expect none, have this advantage, that, what we do receive is clear gain. With great haste, and still greater sincerity,

Your affectionate friend,

ALEXANDER V. GRISWOLD."

I leave this letter to make its own impressions, nothing doubting that they will be the same on other minds, as on my own, that he, who wrote it, was, both as a Christian and as a Bishop, a man of rare elevation above this world, and of a most divinely chastened and heavenly temper.

I have a great mass of documents before me, on the case, which I have thus presented; several of them of high importance and deep interest, especially those from the Bishop; but I have not deemed it wise to insert them here. Perhaps some will think that the case, which they involve, should not have been even touched in the present memoir. But, the facts and documents, which I have given, are already so public, and withal involve so important a passage in the Bishop's life, that I have not felt at liberty to pass them without notice. Justice to my subject would not have allowed me to say less, while many considerations of propriety restrain me from saying more, than in the foregoing statement is contained.

I recur, now, to a subject formerly mentioned, but reserved for fuller notice in its more proper place;—I mean, the subject of "Prayer-meetings in the Episcopal Church," especially as they marked the practice of many of the parishes in Rhode Island during Bishop Griswold's residence in that State. These meetings, it is believed, originated as

early as the year 1812, and were the attendants, or fruits, of that remarkable awakening on the subject of religion, which then occurred in the parish of St. Michael's, Bristol; and of which the Bishop has left us such an interesting account in his auto-biography. They became and continued common among the parishes of that State. But, so orderly and noiseless were they, that little was known of them save in the good, by which they were accompanied, and in the thanksgivings of many pious hearts, by which that good was followed. Those, who frequented them, were quiet members of the Church, by the world overlooked, even as they looked above the world. They molested no one, and no one molested them; till, as I have already remarked, "The Gospel Advocate," not long after its establishment, published a sermon, in which they were evidently assailed, and their character, as well as that of their advocates, was held up to unfavorable observation. From that time, they became objects of more public attention; and the spirit, in which they were assailed, was evidently the means of drawing out and imbodying those elements of disunion in the Diocese, which, haply, had else slumbered on to their extinction. Under such a spirit as that of Bishop Griswold, the fire of conflicting views never could have been kindled, had not some such influence been brought to fan the spark, which is always and every where latent in human nature, even when that nature is found imbodied in the Church of Christ; and which, when once blown into a flame, it is one of the most difficult things beneath the sun to extinguish. Lit up, in the Eastern Diocese, it continued to blaze with varying fierceness, according as some new excitement, fed it with fresh fuel, and kept up those fires, in which it is not too much to say that the Bishop's patient love of peace, tried often, but never overcome, burnt, martyr-like, for more than twenty of the last years of his life. Blessed was the spirit in which he suffered; and blessed have been its fruits. His fear of aggravating existing differences kept him, I am aware, from proposing, or from urging, many things, which, under ordinary circumstances, would have put more of impulse and activity

into the Diocese under his administration; but it also favored the gradual return of more composed times; since, by holding himself aloof from strife, by throwing himself into neither of the opposing ranks, by withholding, so far as he could, every thing that might feed the fires, and especially by bridling his tongue, except when, as he conceived, the *defence* of truth and righteousness *required* him to open his mouth, he had the happiness, especially before the close of his life, of seeing the flames, which had been lit up, burn lower and lower, till at last, before his death, they went out; or at least ceased to shoot visible spires above the tranquillized surface of affairs in his Diocese.

With the above remarks on his love of peace, and his unwillingness to increase strife, his defence of *the Rhode Island Prayer-meetings* was by no means in conflict. That was a case, in which he felt that duty required him to speak. It was, in truth, his love of peace, that made him open his mouth. He spoke, "not to *accuse*, but to *defend*." He sought to close a virtual war upon peace: and had his defence been admitted into the Journal, to which it was first offered, it had, so much the sooner, effected its pacific object. Its influence, when it finally appeared in the Episcopal Register of Vermont, in the years 1827 and 1828, was powerfully felt; as well it might be; for, it is believed, that no one, with a Christian spirit in his heart, whatever may have been his previous prejudices against Episcopal prayer-meetings, can read it without feeling, with its author, that "If, after due consideration, our sober and most candid judgment is unfavorable to these" meetings, "the safer way is to let them alone. We cannot be too careful not to be *found fighting against God*."

The spirit, in which he defended the meetings and those, who joined in them, may be judged from a sentence, which I find in the 5th chapter of the work. "If it be admitted," he says, "that the meetings are according to the will of God, and that His Spirit will and does bless those, who unite in fervent supplication, it must, according to the Scriptures, be expected that men will oppose them. They, who *cry earnestly*

to their Saviour for mercy and grace, may be *rebuked that they should hold their peace;* but, in such case, they will do well, like some in the Gospel, to cry the more; 'Have mercy on us, O Lord, thou son of David.'"

To be rightly estimated, however, the whole of his little book, (for the numbers have since been collected and published in a volume by themselves,) should be read with candid attention. It will then be found as full of point and ability, as it is of piety and moderation. It is the best production on the subject, any where to be met with. So far as any thing human can avail, it shuts the mouth of objection, excites thought, and stirs up consideration. There is in it, indeed, what seldom appeared in either his writings, or his conversation, a quiet but forceful under-play of that talent, for which he was distinguished in his youthful days, of saying pithy and pointed things. But, so far as this talent appears here, and as it partakes of the nature of wit and satire, it is wit and satire *sanctified*. It has enough of point to prick the sides of attention, but not enough to wound the heart of love; enough to awaken a quiet smile, but not enough to chafe a peaceful spirit. Its subject is not popular with the world; and even with many Christians, the name of a book in defence of prayer-meetings is sufficient to keep its covers closed. And yet, there is enough between those covers, if not to lead men of the world and over-cautious Christians into prayer-meetings, at least to repay them for their trouble in reading the work, even if they seek nothing further than an exhibition of well-disciplined powers skilfully and happily applied to their purpose. The book *ought* to be reprinted and read by every member of our Church.

In the year 1826, at the triennial meeting of our General Convention, a proposal was made, by some of the other Bishops, to introduce certain "alterations in the book of Common Prayer;" "chiefly for the purpose of removing the objections so generally made to the length of our Morning Service." This proposal was referred to the Conventions of the several Dioceses for their consideration, and, after being

thus considered, was to be acted on at the next triennial meeting of the General Convention. Of this proposal Bishop Griswold took notice in his Annual Address to the Convention of the Eastern Diocese, in 1827; and the next year, July 1828, he commenced a series of articles in the Episcopal Register on the subject of an "improvement of the Liturgy." This series was continued till August, 1829, and contained a great variety of suggestions on its subject, showing the most minute study of our forms and offices, and imbodying some rich and valuable thoughts on the best manner of performing our service. His pieces were strongly assailed by a writer in "the Gospel Messenger," a paper published in Western New York; and such was the unfair and sneering temper of the assault, that the Bishop was constrained to devote a portion of his series to the work of self-defence. In this, he proved himself a formidable defendant, and demonstrated that, as a controvertist, he possessed powers, which, had he chosen to wield them on this, or any other subject, and with the usual freedom of controversial writers, would have placed him high on the list of able Polemics. But controversy was not his main object; nor did his articles in general breathe the spirit of controversy. He doubtless believed the Liturgy susceptible of improvement, and would have been willing to see it really improved. But his object in this series of essays was, in truth, to prevent the specific alterations, which had been proposed in General Convention, by shewing that, if any thing were done, something more and other than had been recommended, was desirable. In short, he would have the Liturgy either left untouched, or touched to better purpose than that, which the Convention had in view. Hence he says, in replying to his reviewer in the Gospel Messenger; "I have suggested some things, and might add others, which, in my view, go to shew that we had better make no change, or make more than is now proposed." * * * * * "Probably nine-tenths at least of our brethren would wish that alteration, (*improvement* of course) were made in our Liturgy, but for the great inconvenience and serious evils, which must necessarily at-

tend all attempts at such change, though for the better. No one can reasonably doubt but alterations in the Prayer-book will continue to be made in the time to come, as they have been made in the time past. Whether the present is a favorable time to make them may well be doubted. My wish is to make none, or to make all that are needed; and if what I have written shall contribute to either the one or the other result, my purpose will be accomplished."

The stand, which he took, when the alterations were proposed in the General Convention, seems to have brought upon him the undeserved charges of a want of attachment to the Liturgy and the Church, and of a change from his early and well known loyalty to these our cherished institutions. This drew from him, in his Annual Address for 1827, the following strong-toned and spirited paragraph of self-vindication, while laying the proposed alterations before his Convention:

"I am well aware of the delicacy and difficulties of this subject, and how necessary it is, if we would be accounted *Churchmen*, to eulogize the Liturgy, and to deprecate as sacrilege even the least alteration. But on this point I have little anxiety. Nursed, as I have been, from earliest infancy, in the bosom of this Church, having passed my whole life among Episcopalians, as much so perhaps as any man of my age in this country living, and having been above forty years a member of its communion, I have long since imbibed a deep prepossession (not to say prejudice) in its favor. Nor have I, ('as we be slanderously reported, and as some affirm that' the fact is,) been changed in my opinion respecting it. That I am wholly free even from bigotry, I dare not affirm; but, for many years, I have endeavored impartially to examine the claims of our Church to Scriptural orthodoxy and primitive order; and the examination has confirmed me in the undoubting belief, that her claims are well founded. Nor am I conscious of having ever said, or done, any thing inconsistent with such belief. I humbly trust that I have also, in some small degree, imbibed that truly liberal spirit of forbearance and charity, which our Church, more than

any other Christian community on earth, inculcates; and which is not the least among the many proofs that she is, indeed, *the Church of Christ.* In what manner, and by what means, the interest and prosperity of this Church, and of true religion, will best be promoted, there will be among us, it must be expected, some diversity of opinion; but, in decided attachment to its order and worship, and in a sincere desire to promote its best good, I shall not yield to any one, however lofty or exclusive may be his pretensions. Though I may seem to 'speak foolishly in this confidence of boasting,' yet this confession, you must well know, is not uncalled for, and I hope not inexcusable. It is also in some degree necessary to give you a right view of the part I acted in the Convention on the subject of altering the Liturgy, and to prevent any wrong inference from what I take the liberty of suggesting in this address."

It has been remarked that the essays, which he sent to the Episcopal Register, besides minutely noticing the improvements, of which the Liturgy is susceptible, contained some rich and valuable thoughts on the best mode of preforming our services. Those, with which he closed the whole series, are so just and striking, and shew so well the whole spirit of his essays, that they may not improperly be quoted here, in dismissing our notice of this passage of his life. He is speaking of that studied and artificial mode of reading, which Cowper so sarcastically hits in his character of one, who

> "Sells accent, tone,
> And emphasis in score, and gives to prayer
> The *adagio* and *andante* it demands."

"Raising and falling the voice too much," he observes, "always lessens the solemnity of prayer, and in most instances is worse than monotony. That pitch of the voice should be assumed, which best unites with gravity and ease; and any deviation from it, beyond what in music is called a third, is generally in uttering prayers a fault. If we rightly understand and truly feel, nature will be the best teacher of cadence and emphasis. In *this* lies the main secret of reading the service well, that the heart be truly and deeply im-

pressed with pious feeling and the worship of God; that we think nothing of ourselves, but as sinful, needy creatures; nor of the congregation present, but as fellow sinners uniting with us at the throne of grace; (what they may think of our performance, should never enter our mind;) that we avoid all manner of affectation, and attempts to appear well before men, or to gain applause; and that it be our one and constant endeavor, that the words uttered by our lips exactly express the feelings of our heart. To aim at our own glory when we *preach*, is a great sin; but in our *prayers*, it is the greatest of abominations."

Whatever fault may be found with his idea of the improvableness of the Liturgy itself, none, it is presumed, will be found with this idea of the manner, in which it should ever be used.

The Bishop's Annual Address for 1827, besides touching on the proposed alterations of the Liturgy, and some other topics, which had occupied the attention of the previous General Convention, dwells, more particularly than any of his former addresses had done, on the subject of a division of the Eastern Diocese, and on the causes, which might be considered as obstructing the general growth of our Church. His remarks on both these heads are worthy of being transcribed. But as his addresses in general have this merit, I allude to its presence in this, for the special purpose of introducing the remark; that these annual communications were by him made to answer the ordinary ends of Charges to his clergy, and of Pastoral Letters to his people. Besides laying before his Conventions from year to year the information required by canon, he usually took occasion in his addresses to discuss such topics as were of general interest to his clergy and people, and to spread before them such views as he wished to make operative in moulding the ecclesiastical institutions of the Diocese, and in forming the religious characters of those committed to his care. Hence it was that he delivered so few discourses, bearing the *name* of Charges; and hence, that his Annual Addresses assumed, so uniformly, a character of more than ordinary importance. They abounded

in pious thoughts and breathings, in clear, Scriptural views of truth, and in sound expositions of the doctrines and principles of our Church. A valuable volume might be made by a judiciously arranged selection from this class of his writings.

Having noticed the principal events connected with this memoir during the last few years, I pause a moment upon a few belonging to the same period, though of a different character.

The settlement of the Rev. Mr. Potter, as successor to Dr. Jarvis, in St. Paul's Church, Boston, has already been mentioned. Coming from the Diocese of New York, where his exalted character and attainments had already placed him high on the list of those, around whom the best hopes of the Church were clustered, his settlement in Boston was deemed auspicious to the cultivation of kindly feelings between the Diocese, from which he came, and that, into which he entered. Accordingly, the Senior Warden of St. Paul's, Dr. Warren, in announcing to the Bishop the fact of Mr. Potter's acceptance of the rectorship, which has been offered him, took occasion to suggest the expediency of inviting Bishop Hobart to visit Boston, for the purpose of preaching the sermon at the expected institution of the new Rector. In his letter of June 4th, 1826, he says:

"Mr. Potter proposes to come here on the first of August. The ceremony of institution should, I presume, take place as early as possible after that time.

"Bishop Hobart has treated us kindly in this affair; and, considering the connexion, which has subsisted between him and Mr. Potter, it has occurred to me, that it might be productive of good to seize this opportunity to invite him to visit Boston, for the purpose of delivering the institution sermon. In this, of course, I should be wholly governed by you, Sir; and therefore I have not mentioned the thought to any one but yourself. We have the fullest confidence in your paternal aid, and the firmest determination to abide by your judgment in this, and in all other matters relating to our Church. We hope, with the blessing of Divine Provi-

dence, to raise our Church, trampled and broken down, as it has been by evil passions; and to make it a useful instrument for the diffusion of evangelical principles. * * * * * * *

Very respectfully, your servant,

JOHN C. WARREN."

The suggestion was favorably received, and Bishop Hobart was accordingly invited, and accepted the invitation, to preach the proposed institution sermon. His visit to Boston was peculiarly acceptable; most respectful attentions were bestowed upon him; and the whole impression of the visit was such as had been sought. The institution services were highly interesting. Five and twenty of the clergy, besides the two Bishops, were present. Bishop Griswold, for the first time in his life, performed the institution office; and was followed by Bishop Hobart in the sermon. Bright hopes dawned afresh on this important parish; and, as one of the most important results of the arrangement, which had been made, a practical demonstration was given to the Church, that "the golden chain of brotherhood" between our Bishops was still strong in the link, where most fears had been felt, that it would be broken.

In April, of this year, the Bishop was called to part with his daughter, Julia, on whom his paternal affection seems to have fixed with peculiar tenderness and power; and soon after, he engaged, as if with the hope of calling off his mind from too painful thoughts, in an excursion, such as he did not often take. It was a tour through the north of his Diocese into Canada. Death had already made melancholy ravages in his household. His beloved wife had been, in an instant, stricken from his side. And now, the loss of his eldest surviving daughter, the head of his household, the prop of his comfort, seemed to threaten the utter crushing of his spirit; and all the anxieties of his friends were awakened to the task of cheering and sustaining him.

To these topics, however, I shall have occasion to recur, when I come to dwell more particularly on his domestic life

during the long period of his Episcopate. For the present, therefore, I pass them by, and proceed with the memoir.

In the year 1828, came forth that sign of spiritual life and growth, which continued to become more and more manifest among the clergy of the Diocese, in a disposition to cultivate close religious intercourse with each other, beyond what was practicable in the mere annual recurrence of the business-like, formal meetings of the Convention. A want was felt, which these meetings could not supply. A desire sprang up, which asked for more than the contact of business could furnish. The hearts of Christ's ministering servants, separated by long miles of distance from each other, beat with longings after fellowship in prayer, and high converse on the themes of their common ministry. The wish to help each other on in their own Christian walk, and to take counsel together for the greater prosperity of the cause of Christ, was stirring more and more vitally among them.

The earliest *expression* of this feeling, which I find among the Bishop's papers, though doubtless not the earliest *movement* of it, is in the following letter from the Rev. Mr. Potter:

"Boston, September 1, 1828.

"Right Rev. and Dear Sir,—It has been suggested to me, that a more frequent and familiar intercourse, among the clergy of our State, would be productive of some important benefits; and I can easily conceive that such might be the case. One is not infrequently restrained from embarking in some particular measure, or proposing some particular plan for the benefit of the Church, by an apprehension, that it may not meet the approbation of his brethren; and it would appear, that an intercourse, which could make us fully acquainted with each other's views, would be likely to prevent any such embarrassment. In addition to this, it may be hoped that, if we were brought more frequently together, some more enlarged and better concerted means would be devised for extending the institutions of our Church, than can at present be expected. For example; it has appeared

to me, that the union of a few persons might produce a series of Tracts illustrating our doctrines in a mode, calculated to arrest the attention of this community. Publications of this character, which we now have, and certainly they are not few, were not written for our community, and of course cannot be expected to be fully adapted to interest and inform it. These, and *other* considerations, which I need not mention, have induced me to concur very cordially in some suggestions, which Brother Edson has made, and concerning which he has, I presume, ere this written you.

"Whether you would be disposed to regard such meetings as important, and whether, if you did, you would think it proper to start them by calling a Convocation of the clergy, which might assemble on their way to the approaching Diocesan Convention; are questions, which I regard with much interest, and which I would respectfully submit to your consideration.

I am, Rt. Rev. and dear Sir,
Most faithfully yours,
A. POTTER."

The Right Rev. ALEXANDER V. GRISWOLD.

I insert this letter here, not because this is the proper place for the history of a development, which subsequently became of some importance, but to shew the date of its first *manifestation*, so far as I am enabled to trace it back. With the Bishop's views on the subject, and with the results, which grew out of the first movements in relation to it, we shall hereafter become better acquainted.

The Annual Convention, to which Mr. Potter alludes, met in September, at Bellow's Falls, Vt. The Bishop's address was, as usual, full of interest; and in particular contained one suggestion, to which we must trace a series of efforts, afterwards made, on the subject of Theological education for the Eastern Diocese. After what has already been said, the reader needs not to be informed, that the great want felt, from the first, in the Diocese, was that of a competent supply of faithful, well qualified clergy. To one of the difficul-

ties, which tended to obstruct such a supply, the Bishop thus alludes:

"The General Theological Seminary is an Institution wise and useful. I was among the first to bring forward the motion for its establishment; and hope, while I live, to be among its supporters. But, as must have been expected, it diminishes the number of our candidates, and causes a loss to this Diocese of some of its most promising young men. The advantages of such a Seminary must, of course, be far greatest to the Diocese, in which it is located. But we ought to banish from our minds all local prejudices, and party feelings, to view the Church as one, and to rejoice that it prospers in any place. Yet, we are allowed to love ourselves as well as we love our neighbors; and we must not neglect those, who come under our more immediate care. Whether a Seminary for instructing our candidates in this Diocese be practicable, or, all things considered, expedient, I shall not venture even to give an opinion: but it is our duty, so far as it may be in our power, in some way to induce more of the young men, whom we bring forward to the ministry, to labor in this Diocese."

That the suggestion, contained in this extract, was followed by action on the subject of a Seminary for the Eastern Diocese, is evident from the following paragraph in a letter from Mr. Potter, written ten months later:

"Boston, July 28th, 1829.

"Right Rev. and dear Sir,—On recurring, since my return, to your last letter, I have apprehended, (and the apprehension has been strengthened by the suggestion of a friend,) that you might have misconceived an observation, which I have once or twice made in your presence. When speaking of the measures to be taken respecting a Theological School, I believe I have remarked that, before any thing definite was done, we ought to converse with Bishop Hobart. Nothing was further from my intention, in this remark, than to intimate, that it was necessary to look for Episcopal *advice* beyond our own Diocese; or that Bishop H. had any right

to dictate what particular measures should be adopted on this subject. I merely meant to express the desirableness of so conducting our operations, that they should not be misunderstood or opposed abroad, and should not therefore occasion any grounds of dissention. In order to do this, it appeared to me necessary to advise with, and if possible secure the good will of, the friends of the General Seminary; and among these, I knew of no one, who could more properly be regarded as their organ and representative than Bishop H. I was the more anxious for this, as I knew of individuals among ourselves, who could not be induced to unite in the measure proposed, unless it had the good will of the General Seminary; of which, by the way, I think there can be no doubt, if we take the proper measures to secure it." * *

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What the measure first proposed on this subject was, it does not appear. It does appear, however, that some measure had been proposed; and there can be no doubt that it was in consequence of the suggestion made by the Bishop in his Annual Address. To the progress of this, or some similar measure, I shall hereafter have occasion to recur.

There are some other things in the address for this year, 1828, which throw light upon the history of the Eastern Diocese, and upon the views of its Bishop, and to which, therefore, I give a place on these pages.

It is, I believe, generally supposed that the Eastern Diocese was a sort of hot-bed for the production of lax principles and of loose attachments, on the subject of our Church and her institutions. Whatever may have been the state of facts in this respect, *before* the organization of the Diocese, the supposition does great injustice to its tendencies *after* that organization, and its subjection to the influence of Bishop Griswold. To shew the injustice of the supposition was evidently his object in the following remarks.

From speaking of the general progress of "God's kingdom in this sinful world," he comes down to the history of his own Diocese, and adds:

"When, eighteen years since, it was organized, true

Church principles, (with a few exceptions) were far less regarded. The doctrines of the Reformation were not so generally and suitably enforced: and it is certain that the authority of the Church and our General Convention were held in much less estimation. How great, since, has been the change in the increase of our numbers, the union of our Churches, and the correctness of our principles! If we bring into view, (what, to judge accurately, we must do) the comparative increase of population in the different States, *our* increase in the number of our clergy, Churches and communicants has been greater than in any other of the northern or middle States. The union of our Churches without interruption *has* been, and still is increasing; party distinctions are happily scarce known among us; and they should be considered as our *enemies*, who *would* introduce them. The true principles of the Protestant Episcopal Church can, I verily believe, in no part of this world, be found in greater perfection than in this Diocese. It is delightful to see the reverence, which our clergy and people now generally have for the order and worship of the Church, and for the General Convention. I cannot sufficiently express my thanks to the Father of mercies, and the Head of the Church, that especially we have in this Diocese a body of clergy, so decidedly attached to the Episcopal Church, and so zealous in support of its distinctive principles; without any leaning to Popery, or abandonment of Protestant principles, or neglect of evangelical truth."

Had he a sort of prophet's eye when he wrote these last lines; and was he striving to gird up the loins of the clerical mind around him against a coming day of evil? What follows is in his usual style. He seldom touched the point of our Ecclesiastical superiority without adding a salutary suggestion of our corresponding responsibilities.

"But, while we offer the just tribute of praise to God for so great a blessing, let us not deceive ourselves in a vain confidence of boasting; nor, because in these things we are much better than in times past, suppose we are all which we ought to be. We of the Episcopal Church are indeed too

much given to *commend ourselves;* and we may even fear, that the cant of sectarism is growing upon us. A habit of complacency in thinking and speaking of our orthodoxy, and the superior excellence of our Ecclesiastical system, naturally leads us to put too much confidence in our profession, and to be so satisfied with ourselves as to make less improvement. Let us not forget, who it is that makes us to differ from others; and that, for all which God gives us, we are accountable to Him. If, in religious privileges, we are indeed more blessed than other Christians, we are also more sinful and more to be condemned than other Christians, if we do not also as much excel them in the fruits of the Spirit and a zeal for God. We cannot be the best friends to religion, except we are the most willing and most forward in promoting its general interests; nor the best friends of the Church, if we are not the most active in doing that, which will best increase the number, faith and piety of its members. Our Lord's rule is;—'By their *fruits* ye shall know them.' Truly to love Him, is to believe His Word and to do his work."

At that period, there was no little rivalry between Domestic and Foreign in our *Missionary* organization. The friends of each field were contending for its peculiar claims, as though they were *exclusive* of each other, or did not belong to the *same cause;* thus endangering, by their rivalry, the stability of our General Missionary Society. Alluding to this state of things, and recommending his clergy to support the organization as it was, and to patronize our Missionary work on *both* of its fields, he gives, among other things, the following keen rebuke to the spirit of contention and of eagerness for exclusive control in matters of the Church.

"Let us, as we love religion and love the Church, keep clear of that spirit of selfishness and jealousy, which is disgraceful to humanity and inconsistent with our religion. 'The love of power,' which is generally thought to be the fault of Episcopalians, is certainly the fault of our nature. They, who indulge it, would rule in every thing, however minute: they would *forbid* those, who *walk not with them*,

even to *cast out devils in the name of Christ.* They 'rejoice' *not* that 'Christ is preached,' though ever so 'sincerely,' if the preacher do not, in the minutest things, agree with their peculiar notions. Some, we may fear, who pass for pious, zealous Christians, had rather that mankind should remain in their sins, than that those, whom they dislike, should be the instruments of changing their hearts, and bringing them to Christ."

The following paragraphs have a special interest at the present time, and express the Bishop's views on two points, which now particularly engross the attention of our Church. The former of these points touches our relations to other Christian bodies;—the latter relates to a movement among ourselves. In a passage distinctly expressive of the necessity, which constrains us to differ from many Protestants on some important points, he still says:—

"Even different sects should not view each other as rivals, still less as opponents; but as all laboring in the same good work, each, according to his knowledge, faith and sense of duty." * * * * * *

"The great evils to be feared, and what should most religiously be avoided, are, the animosities, sectarism and party spirit, which divisions so naturally produce. We can easily see the Divine Wisdom in permitting the Church to be divided into sects; to counteract the still worse evils of formalism, Ecclesiastical tyranny, infidelity, love of the world, and coldness towards God, which in times past have so deplorably prevailed."

In another passage, alluding to tendencies within ourselves; he remarks:—

"There are other two extremes, in which we naturally and too often err, injurious to piety and peace. The *one* is, undue reliance upon religious rites, or ascribing too much efficacy to the outward, regular ministration of the Christian ordinances, independent of the faith and piety of those who perform, or receive them. The other is, too little reverence for the sacraments and other institutions of Christ and his Apostles; placing undue reliance upon inward feelings, and

what is (not very properly) called experience. These are the *Scylla* and *Charybdis* of religious life. Thousands and millions thus turn to the right hand, or to the left. They are perils, to which we, of the Episcopal Church, with all our best intentions to steer a middle course, are much exposed."

During the year 1829, occurred a movement in Boston, which led to the organization of a new and, as it has since proved, very important parish, that of Grace Church. The Rev. Mr. Sabine, previously an orthodox Congregationalist, conformed to the Episcopal Church; and the house of worship, in which he preached, being encumbered with debt, the elements of an Episcopal parish gathered round him; and it was for a time proposed that they should become the possessors and occupants of the edifice, in which he had been laboring. Ultimately, however, these elements of the new parish decided on a different course; disconnected themselves from the encumbered property; and after some years of quiet growth, erected a new Gothic Church, and became one of the most flourishing and active of our city parishes.

This year also, the ancient and wealthy parish of Trinity Church, Boston, completed their new and magnificent Gothic stone Church; of the consecration of which on the 11th of November, the Bishop says, in a letter to Mrs. Griswold;—"We had very interesting services at the consecration to-day. The congregation was immense."

At the time of the Convention of the Church in Massachusetts held this year in Boston, the clergy present had an informal meeting, on the subject of the Bishop's removal from Bristol to Salem. The following document imbodies their action on the case:—

"At a meeting of the subscribers, clergymen of the Protestant Episcopal Church of the State of Massachusetts, held at St. Paul's Vestry, June 17th, 1829, the following resolution was unanimously adopted:—

"*Whereas*, we have been informed that the congregation of St. Peter's Church, Salem, have applied, or are about to

apply, to our beloved and Right Rev. Diocesan to assume the pastoral care of that Church, therefore;

"*Voted*, as the sense of this meeting, that such arrangement would conduce materially to the interests of the Diocese, and is, to them personally, very desirable."

Signed by nineteen of the Clergy of Massachusetts.

This communication was, during the summer and autumn, followed by others of a private character, shewing such an increased strength of public sentiment in the Church in favor of the removal, and urging it on such strong grounds, that the Bishop at length yielded; and, before the close of the year, resigned the charge of his parish in Bristol, amidst the affectionate regrets, though with the unmurmuring acquiescence, of a people, whom he had so long and so faithfully served in the Gospel. The communication of the Wardens and Vestry, on that occasion, expressed both their attachment to his ministry, and their regard for his person, in warm and gratifying terms.

"Bristol, Dec. 15th, 1829.

"At a meeting of the Wardens and Vestry of St. Michael's Church, the following resolution was passed:—

"Whereas, the Right Rev. Alexander V. Griswold, for more than twenty-five years past the Rector of this Church, has communicated his intention to resign his said office, it is therefore unanimously

"Resolved;—that his communication is received with the most unfeigned regret;—that it is believed to have proceeded from no feeling of indifference to the particular interests of this parish, but from a sense of paramount duty as Bishop of the Diocese; that we cherish a deep sense of the ability, zeal and faithfulness, with which he has so long and so usefully filled the office now proposed to be resigned, and a hope that the light of his past instructions will long beam upon the Scriptures read, the prayers offered, and other religious services performed, in this Church, causing still further accessions to the hitherto abundant fruit of his labors:—and that our best wishes for his health, happiness,

prosperity and usefulness will accompany and remain with him, wherever he may reside, or exercise the duties of his high and important office.

L. C. RICHMOND, Secretary."

Between this date and the ensuing spring his removal to Salem took place; and the vacant Rectorship in Bristol was filled by his able and worthy successor, the Rev. Mr. Bristed.

Meanwhile, however, God was saddening, still more deeply than ever, that portion of his days, which he spent in Bristol. Death was to have one more victim from his family circle, before he left the dwelling, which had sheltered him in his many sorrows, as well as in his many joys. His son George, who had for several years been actively engaged in the ministry, with much of his father's character and virtues, and with bright prospects of usefulness and of happiness before him, having returned from a second visit to Cuba for his health, and learned the death of his wife and child just before his arrival in New York, made his way to Bristol amidst longings after heaven, and a readiness to depart and be with Christ. The evidently near close of his illness prevented his father from attending the Annual Convention of the Diocese; and he therefore prepared and forwarded to the Secretary of that body his Annual Address to be read after the opening of its session. It began thus:

"Prevented, beloved friends and brethren, by the deeply afflictive dispensation of a wise and righteous God, from being with you in Convention, I send you the Address, which has been prepared for the occasion."

And thus the message ended;—"Since the above was written, my son, the Rev. George Griswold, after a long and distressing illness, has departed this life. His short career, and earthly sorrows ceased yesterday, the 27th. Brethren, pray for me!"

It was all that the mourning parent had time to say. And it was enough. The response, which he received

from his beloved brethren, shewed that he was in their hearts, and that his announcement had awakened their most earnest prayers in his behalf. Not only did they send him their affectionate *official* condolence through their Secretary, but the Secretary himself, expressing the common sentiments of his brethren, and his own private and personal regards for the deceased, whom he had known from a Schoolboy, thus closes a letter full of beautiful and tender sympathy. * * * "These recollections, revived and deepened by the solemn dispensation of his early removal, I earnestly hope may be instrumental, through Divine grace, of spiritual awakening and improvement; while they serve to add much interest to the precious exercise of prayer to God on your behalf under the trials, with which, in His holy pleasure and unabated tenderness, He sees fit to visit you. May He, who is able to turn darkness into light, and make of sorrow a blessing, visit you with the very richest and choicest consolations of His heavenly grace, in this season of affliction and trial.

Very respectfully and affectionately,
Your friend and servant,
THEODORE EDSON, Sec'y of Conv'n."

After this pause in recurrence to the incidents of the last few years, I proceed in the memoir.

The year 1830 opens with the announcement of the Bishop's Volume of Sermons, as ready to issue from the press. It was a volume, which he was induced to publish at the solicitation of his friends. It consists of discourses, prepared, originally, not for the press, but for the pulpit, and printed, with little or no alteration, from their original manuscripts. He did not, of course, expect either pecuniary emolument or literary fame, from the publication. They were plain, useful sermons, on some of the most important doctrines and duties of our religion; full of deep and sound views, written in excellent style, and evincive of the thoroughly evangelical character of their author. They were soon favorably noticed, both in this country and in England; and

deservedly won for him the reputation of a sound and thorough Divine, and of a writer at once devout, perspicuous and chaste. They are well worthy of study both by the private Christian, seeking the cultivation of his religious affections; and by the theologian, seeking deep and Scriptural views of truth. "The great value of these sermons," says the Editor of the Philadelphia Recorder, in a private letter to the Bishop, "and the great good they are doing, cannot be overestimated."

His correspondence for this year shews him abundant in labors, but perhaps even increasingly hindered by the usual lack of faithful and abiding laborers in the ministry under him. From the letters of the Hon. Simon Greenleaf especially, it seems that the parishes in Maine were from this cause deep sufferers. In that distant and thinly settled portion of the Diocese, it was even more difficult than it was in other parts, to keep the small and scattered parishes steadily supplied. Where there were but few clergy of any kind, it was at least *natural*, perhaps it was unavoidable, that the nearest, largest and most important stations should engross the best, if not all of them. Still, with all allowances, there was, perhaps, some ground for Mr. Greenleaf's intimation that our lack of faithful and self-sacrificing ministers had some *deeper cause* than any, which lay on the surface of things. Pleading for the Saco parish, which appeared to be then on the verge of extinction, Mr. G. says, under date of June 10th,—"All we want is a man of true piety and zeal, and of competent talents. Cannot such a man be had? We have money; this has never been lacking; and other denominations abound with ministers. Is our Church alone destitute? Is its *soil too cold* to raise laborers for Christ in His vineyard?"

That our soil *had* been too cold the Bishop had abundant cause to feel. *Why* it had been so, the past history of the Eastern Diocese and of the early condition of Episcopacy in our Eastern States, furnishes, I apprehend, sufficient reasons; while neither the Bishop, nor his estimable correspondent, belonged to that class, who seemed to think that

the best way to remedy the evil was, to spread over our ecclesiastical soil the cold light of a false praise. They were evidently of opinion that it was wiser to lay that soil naked, that it might be reached by a better light;—warm light from the Sun of Righteousness, shed on the toils of a faithful, and, if need called, a severe and painful culture.

I have alluded to the abundance of the Bishop's labors. On a tour in the month of June, this year, occurred an incident which forcibly illustrates a trait in his character, as connected with those labors;—I mean,—his invariable punctuality in meeting all his appointments for Episcopal visitations. His unfailing success in this particular, thus far, seems to have rendered him almost too punctilious; and even to have wrought in him a presentiment, or at least a desire, of being able to say, at the close of his ministry;—"I have never failed of keeping my engagements, amidst all the perils and changes of a variously-checkered life of toil." At any rate, for the sake of punctuality to his appointments, he often hazarded health, and sometimes life itself.

The tour, which I have mentioned, led him through a part of Massachusetts into Rhode Island; and having reached Newport before the 10th of June, it became necessary to cross Narraganset Bay, in order to keep an appointment, which he had made at Wickford, in the old St. Paul's, or Narraganset Church. But, a violent gale, which had prevented an outward bound vessel from sailing for Cuba, was still raging, and had kept the regular ferry-packet from coming over on that day from Wickford to Newport. Here, indeed, was a difficulty, which would have kept most men housed. The swelling Narraganset, bowing its thousand waves before the strong blast of a still powerful wind and tempest, lay, eight miles broad, between him and his place of destination. Yet, he could not give up, without an effort, his purpose of being punctual to his engagement. By the offer of an extra reward, he induced a strong boatman, in an open sail-craft, to attempt the passage. They set forth together on the dangerous essay. But, by the time

they were midway on the water, the boatman felt the peril to be too great for farther progress. Addressing his passenger, therefore, he said; "Bishop, I dare go no farther against such a wind as this!" The announcement was full of import. Still, the Bishop was undismayed. He did not, indeed, emulate the moral sublime of the ancient conqueror, in the inquiry; "Quid times? Cæsarem vehis." "Why fearest thou? Thou carriest Cæsar." But rising above, into the higher sublime of a calm trust in Him, who holdeth the waters in the hollow of his hand, he simply asked,—"Why? What is the matter?" "The craft has not ballast enough on her *bottom*;" was the quick reply. "If she carried more ballast *there*, she might perhaps live through the Bay." "Would it help her," asked the Bishop, "if I were to lie down in the boat?" "No better ballast than that could she have;" said the Boatman. The suggestion was no sooner made than adopted. Casting himself at full length upon his face into the bottom of the boat, with the weight of a strong frame much heavier than that of common men, the little vessel evidently felt the favor. She braced herself more strongly to the blast; and though in hourly peril of going down, yet, after long toiling, she reached Wickford harbor, and the Bishop stepped thankfully upon the firm land. Yet, so wet and incrusted had his hat and garments become under the gray brine, which had been splashed over him, that the inhabitants of the village were scarcely able to recognize in him their old and well known visiter.

But, upon reaching the house of the Rector of the parish, in season for the service, which he had appointed, he found that he had not been expected, and that therefore the Church had not been opened. The violence of the storm kept every one at home. The Rector himself was in utter amazement at his arrival, and exclaimed, "Why, Bishop, I would not have crossed the Narraganset, such a day as this, for a warranty deed of the whole Narraganset country!" Nor would the Bishop, for such an inducement as that. But under a sense of *duty*, he was ready to dare what no

pecuniary consideration could have bribed him to attempt. "I had made my appointments," said he, calmly, "and was not willing that the people should be disappointed through my fault."

A similar illustration, though involving less of peril, occurred when on a visit, once, to one of the parishes in Massachusetts. A sudden freshet had carried off the bridge, which crossed a stream near the village. The stage-coach reached the crossing a short time before the hour of service; but, though the freshet had in a measure subsided, and though the driver was strongly urged to ford the stream, yet he refused to go forward. Leaving the stage-coach, therefore, with the remark that he "must not disappoint the good people, who were expecting him," the Bishop pulled off his boots and stockings, and, with his bundle, or valise, under his arm, waded the stream, walked forward to the village, and was thus enabled to keep the appointment, which he had made.

It was scarcely an uncommon thing for him to arrive at the place, where he was engaged to officiate, just in time for service; and, in garments soaked by the rain in which he had been riding, to go through service and sermon, rather than keep the congregation waiting while he changed his dress.

And, now that I am in the way of illustrations on this point, I will give another instance of his punctuality, and, at the same time, of his willingness to put himself to trouble, when it was thought that good might thereby be done. He was engaged to consecrate the new Church at Bangor, Maine; and several of his clergy had consented to accompany him. There were two ways of reaching that city of the East; the one by steamer, and the other by stage. And, as the season of the year made travelling by land extremely tedious and uncomfortable, his clergy chose the *former*, as being at once comfortable, and, if wind and tide favored, expeditious. But, as there was an "*if*" on that way, and as the mail-coach was ordinarily sure of reaching its destination with punctuality, even though it were to be dragged through

the *night*, as well as through the *mud*, the Bishop chose this; and the result was, that he reached Bangor in season, consecrated the Church at the hour appointed, and, with the departing congregation, was just leaving the Sanctuary as his more comfort-loving clergy reached the wharf of the steamer.

But, to leave this subject, and to return to the order of events; The Convention of the Diocese met this year, 1830, in Trinity Church, Boston, and the Bishop had the sad duty of announcing the decease of not only the respected Rector of that Church, but also two of our most prominent Bishops, Ravenscroft of North Carolina, and Hobart of New York. The tribute, which he paid to the memory of the honored dead was at once just and impressive;—while that from the body of the Convention constituted the principal as well as the most affecting business of the session. The only other business transacted, that was of any importance, consisted in the appointment of a Committee on that part of the Bishop's Address, which had reference to the subject of Theological education in the Eastern Diocese.

From a part of the Bishop's correspondence, at the opening of the year 1831, in a letter from one of his brethren on the Episcopal bench, written in answer to one from himself,—it appears that, not long before, there had been entertained the design, with some actual arrangements for effecting it, of introducing among the Bishops of our Church the official distinction of a *Primus*. Both the letter, which he had written, and that, which he now received, contained expressions of thankfulness that the design and arrangements had been providentially overruled, and that thus our Church had been saved from a dangerous innovation on the Scriptural simplicity of its Episcopacy; an innovation, which, had it not been thus prevented, might have riven our ecclesiastical system in sunder.

As the year 1831 grew old, the Eastern Diocese began to enter on those movements, in which its already conflicting elements had for several years been preparing to imbody themselves. Just before the Convention of our Church in

Massachusetts, in the month of June, the Bishop received a letter from the Rev. Mr. Doane, who, since the decease of his predecessor, Dr. Gardiner, had been elected Rector of Trinity Church, Boston;—informing him that the parish were about to be favored with the services of the Rev. Mr. Hopkins, as assistant minister; and intimating that one of the considerations, which might induce Mr. H. to accept such appointment, would be, an assurance that he should at once enter on the duties of the proposed Theological school in the vicinity of Boston. With this plan, it appears from other letters, was connected another for the dissolution of the Eastern Diocese and for the retention of Bishop Griswold in the supervision of Massachusetts alone.

Accordingly, upon the opening of the Massachusetts Convention for 1831, two Committees were apointed; the *one*, to consider and report, before the close of the session, "on the expediency and propriety of that State's withdrawing from the Eastern Diocese, and having a Bishop exclusively to itself:" and the *other*, "to consider the subject of Theological education, and report a plan to the" then "present Convention." The former Committee was moved by E. A. Newton, Esq.; and the latter by E. H. Robbins, Esq. The latter Committee made its report first; recommended the establishment, forthwith, of a Theological School at Cambridge; and presented its plan for the constitution and government of such school; all, with special reference to the immediate employment of Mr. Hopkins, (who had now accepted his appointment in Trinity Church,) as one of its professors. Soon after, the former Committee also presented its report; in which it recommended the withdrawment of Massachusetts from the Eastern Diocese, provided such a movement could be made with the consent of all the other States composing the Diocese, and on condition that the Episcopal jurisdiction of Bishop Griswold be retained in the State proposing to withdraw.

In proceeding to *act* on these reports, the Convention, after debate, resolved on the organization of the proposed Theo-

logical School, and took the first step in that organization by the appointment of a board of Trustees. After similar debate, it also resolved, on the conditions specified, that Massachusetts withdraw from the Eastern Diocese; and that their Secretary communicate the report, on which this resolution was based, to the Standing Committees of Rhode Island, Vermont, New Hampshire and Maine, for their consideration.

Massachusetts having thus taken her stand, let us now pass to the doings of the Eastern Diocese and its Convention, which met, as usual, in September, and at Salem, Mass.

In his Annual Address, the Bishop referred to the action of Massachusetts on both the forenamed subjects; commended the establishment of the Theological School; and professed his willingness to acquiesce in any decision, which the Convention might be pleased to make, on the question of the proposed dissolution of the Eastern Diocese.

The organization of the Theological School, of course received the sanction and commendation of the Convention; for it had long been a favorite object with the Bishop and with many of his clergy. But the proposal to dissolve the Diocese was new, and it is natural to suppose that the Convention would have rejected it, had it not been for the previous action of Massachusetts, and the communication which it now received from the Convention in Vermont. This latter body had received and acted on the resolutions from Massachusetts; and it now addressed to the Convention of the Diocese a document, imbodying, among other matters, the following *resolutions:*

"That this Convention fully concur with the Convention of Massachusetts in the conviction that it is expedient and desirable that, as soon as circumstances permit, arrangements be made for dividing the Eastern Diocese into smaller Episcopal jurisdictions:" and

"That the Secretary of this Convention be, and hereby is, directed to make application to the next Diocesan Convention, and to the several State Conventions in the Eastern

Diocese, for permission to erect this State into a separate Diocese, as soon as such separation can be regularly effected."

Meanwhile, it was understood that the Church in New Hampshire, having called a special Convention, was opposed to the withdrawment of Massachusetts; and therefore, without waiting for the action of Rhode Island and Maine, the Convention of the Eastern Diocese contented itself with some merely conditional and preparatory action. It approved of the course, which Massachusetts and Vermont had signified their wish to pursue; and proposed moreover two alterations in its own constitution; the one, that whenever a vacancy occurred in its Episcopacy, the Diocese should, by that event, be dissolved; and the other, allowing any one of the five States to withdraw, without the consent of the remaining four, by simply obtaining that of the Bishop.

The subsequent result from all this action was; that these proposed alterations were rejected; that Vermont received the permission, which it had asked from the other States, and thereupon withdrew and organized itself into a separate Diocese; and that Massachusetts, without further action, remained in connexion with Rhode Island, New Hampshire and Maine; these four States constituting henceforth the Eastern Diocese, till the year 1838, when it began to be still further diminished by the nominal withdrawment of New Hampshire and Maine.

All this action of the various Conventions appears very quiet, as its surface lies spread out on the pages of the printed Journals. Nevertheless, it was accompanied with a deep and strong under-current of feeling. To those engaged in the transactions, and observant of the motion of things, it was obvious that the elements of the Church, which had for some time been under the action of influences not altogether harmonious, were fast working themselves up to a development not altogether peaceful. To this state of facts, the Bishop evidently alludes in a letter to one of his correspondents, dated, June 22d, 1831.

"The Massachusetts Convention," he observes, "have determined on dividing the Diocese. Probably it will soon be in four or five; and who are to be the Bishops is a question of high importance, and, I fear, the subject of some intrigue. May the Lord direct."

To the same state of facts, he also alludes in another letter to a different correspondent, and at the later date of Dec. 15th, 1831.

"The Churches in this Diocese," he writes, "have now for twenty years been remarkably united, and little has been said among us of high or low Church. To which side individuals of our clergy incline, I have known but little, and cared less. I have endeavored to maintain a perfect impartiality among them. But I have recently observed, and with no little concern, that a spirit of such party distinction is shewing itself among us. Should it increase, I shall think it the greatest evil, that has happened to our Churches."

He was doubtless aware of the existence, origin and growth of this spirit; but probably hoped that it would be prevented, by the prevalence of general harmony, from bursting forth into open expression. Afflicted man! He was most sadly disappointed.

In truth, there was no part of our Church, in the whole United States, so strongly exposed to the party distinctions, which he names, as the Diocese, over which he presided. Embracing the elements of *five* distinct future Dioceses, under a Bishop, now rapidly travelling down into the vale of years, whose influence, however impartially, was yet steadily tending to overspread his whole extended charge with his own peculiarly evangelical views; it is easy to see that its condition presented, to those, both within and without the Diocese, who disliked his views, a most powerful invitation to attempt the early dissolution of the union under his jurisdiction; and thus to prevent, as far as might be, (what was, doubtless in all honesty, contemplated by some as a calamity,) the almost certain erection, after his decease, of five independent Dioceses, with each its own evangelical

Bishop. It is also easy to see that this whole state of things presented a subject, which it was morally impossible to approach, and touch with the hand of meditated change, without producing the strongest excitement of feeling, and the most dangerous conflict of influences. While the truth of a remark, formerly made, becomes more than ever manifest, that had Bishop Griswold been other than he was, a wisely meek, prudent, and peace-loving man, it would have been impossible to prevent a shock to the interests of religion and the Church almost infinitely more disastrous than that, which was subsequently given. The question, whether the proposed Theological School should arise under one kind of influence, or another;—and the question, whether any one of the five States should withdraw from the Diocese under one set of auspices, or another, were evidently both complicated with the difficulties arising out of the state of things, to which I have adverted. And there can be no doubt, that while both these questions tended to produce excitement, this very excitement made action on those questions much slower and less productive than it would otherwise have been. As soon as action in either direction was attempted, the silent consciousness, that it might not be entirely satisfactory to a venerated Diocesan, seemed to throw incertitude and indecision into the movement, and thus to keep practical results within narrow limits. Vermont, it is true, soon withdrew from the other States by general consent; but this was before any particular development of the tendencies, which were rising within the Diocese. The Theological School, also, was organized, and one professor entered on the instruction of a class of pupils. But, the moment this professor was removed into the new Episcopate of Vermont, that school became a mere organization on paper. Excitement, meanwhile, rose to its height in 1832; subsided; and then rose again in 1838; but it led to *no available action;* and the Eastern Diocese continued, without either Theological School, or a dissolution into its primitive elements, until that dissolution was brought on, in the appointed way, by the demise of its Bishop. Some time before that event, indeed, in the years

1838 and 1839, New Hampshire and Maine, *nominally* withdrew from the Diocese; yet they elected no Bishop, but remained subject to the jurisdiction of Bishop Griswold till the period of his death. It is also true that, at the same time, Rhode Island, by a vote of its Convention, *resolved* to withdraw; and permission to withdraw was given by the other States. But this action was the occasion of intense excitement, and, amidst this excitement, was rescinded by the vote of a subsequent Convention; and so Rhode Island continued an integral portion of the Diocèse during the remainder of the Bishop's life.

Thus long and deeply was the Eastern Diocese agitated by the movements, which really had their first *organized* action in the events, which I have been recording in the year 1831. And yet, thus ineffectual was this agitation to the practical dissolution of the Diocese during the life-time of him, with whose Episcopate it began. And the nearer he drew to the termination of his course, the stronger waxed the feeling of unwillingness to disturb the order of things, over which he had so long presided.

It was in the year 1831, amidst the first *open* risings of this protracted agitation, that "*The Banner of the Church*," a new religious periodical, was started, on "the individual responsibility" of its editor; and that the Rev. Mr. Potter, equally to the surprise and regret of all, retired from the rectorship of St. Paul's Church, Boston. Amidst the exciteing and exhausting duties, which pressed upon him, his health failed, and he found it necessary to resign his charge. His generous parishioners offered him the means of foreign travel for the benefit of his health; but as his difficulties affected mainly his organs of speech, he chose to return to Schenectady and to resume his duties as one of the Faculty of Union College. Probably no clergyman, the Bishop excepted, ever acquired a wider or a more salutary influence in the Eastern Diocese than he. Certainly, none ever retired from it amidst expressions of more general and heartfelt sorrow from those, whom he left behind.

Before entering upon some notice of the events, which

rendered the year 1832 memorable in the history of the Eastern Diocese, I will give a portion of the Bishop's correspondence for that year, on a subject not connected with those events, yet of some interest by itself. The letters, which I introduce, will explain themselves.

"Bristol, R. I., March 2, 1832.

"Right Reverend and dear Sir,— * * * * * * * * * * * For some months past, the Congregational minister of Bristol has, from time to time, pressed me to exchange pulpits with him. I have hitherto waived it. At length, this morning, the minister with one of his deacons, came to me, *as a committee*, appointed at a church-meeting, to propose an interchange of pulpits, or to receive and report to the Congregationalists the reason, why I would not exchange. Finding it placed in this official, formal manner, I told the Committee that I should lay the proposal before you, as Bishop; and whatever was deemed right and proper, in the premises, I should do it. The Committee then proposed that our societies," (congregations) "should unite in the monthly concerts for prayer to promote missionary efforts. I answered that I would write to you respecting this also. Be so obliging, when you have leisure, as to direct me what to do in both these cases. * * * * * * * *

With perfect respect,
Your obedient servant,
JOHN BRISTED."

Right Rev. BISHOP GRISWOLD.

"Salem, March 15th, 1832.

"Rev. and dear Sir,—Yours of the 2d has been some days received. I should have answered you sooner but for ill health, with which I have been confined for almost two weeks.

"For what reason the Congregational minister of Bristol is so desirous, as you state, to exchange pulpits with you, I

do not see. I can see no good, and I can foresee some evil, which will be likely to result from it. 'Tis well known that our Church is liberal. I think none more so, in the true sense of the word. And it has ever been particularly my wish to cultivate love and harmony among all Christian people, and to do nothing to increase and perpetuate the divisions, which unhappily exist. And Christians are now universally convinced that (to use a common vulgar phrase) we should *agree to differ;* that each denomination should worship in their own way and according to what they think most agreeable to God's will. Generally, the Congregationalists dislike our worship more than our people do theirs. If you take ours into their meeting-house, they will not be so well pleased, or edified as with their own; for they would not enter into the spirit of it: and our congregation will not be so well edified with theirs. Both congregations will be losers by the exchange, in regard to their prayer of faith. And certainly, neither of you two ministers will be willing, even for one day, to lay aside (to please men) the prayers, which he believes to be more acceptable to God, for others, which he believes to be less so.

"If it be said, that the object is to promote brotherly affection, that object is certainly excellent; but it may, I think, be better attained in other ways, which will be attended with no inconvenience. If any of your people desire occasionally to attend their worship, we have no rule against it. Dr. W——. and myself formerly had a union, which I think answered all the good purposes, which you intend, without any of the evil consequences, which may be feared: that is; he officiated one Sunday evening in his own house, and in his own way; and I, the next, in mine, alternately; leaving all the people of both congregations free to attend either or both places as they pleased. Each house was then sufficiently large to accommodate all who attended the exercises. So far as my knowledge extends, attempts at union, where there is any thing unnatural, or incongruous, have not prospered; they have rather tended to jealousy and disunion.

Congregationalists, Methodists and Baptists may, with less unfitness, interchange; for their worship is very similar: but ours is radically different.

"What is proposed in the other union of *a monthly concert*, I know not. I think it probable they will not give up their way and conform to yours. Without a mutual conformity, I see not how it can be truly called a *union*. I can only say generally, that I would have Episcopalians unite with all Christians, so far as they can do it without departing from their own principles. For the truth's sake give up every thing but the truth. But, above all, if Christians would unite, 'let love be without dissimulation;' banish from the heart all sectarian prejudices and evil surmisings; let there be no underhand-plotting, nor secret devices: and most of all, let Christians take heed how they speak against each other; how they misrepresent the doctrines or the principles of others. Cultivate that charity, which thinketh no evil, and which rejoiceth in the truth.

"Should it be said, that our unwillingness to intermingle with others, as now proposed, is from illiberality, or sectarism, it would be untrue, and of course uncharitable and wicked. We decline the union from a sense of propriety, from adherence to principle, and to avoid evil.

"I might have added what is well known, and ought to be well considered, that the Congregationalists have rejected from their system some things, which were universally held by Christians through the first fifteen centuries, and which we fully believe to be essential parts of Christianity. We have no wish to judge them; they have full right to embrace what they think to be the truth: but we must take heed to ourselves, and walk according to what we undoubtingly believe to be the truth.

"But I shall not enter into this point; though it is the most essential in the question above considered. * *

* * * * * *

Very affectionately, yours,

ALEXANDER V. GRISWOLD."

The Rev. John Bristed.

From this correspondence it is not to be inferred, on the one hand, that Mr. Bristed desired the interchange requested; he was plainly enough opposed to it: while, on the other hand, it is evident that the Bishop was writing more for the Committee, who had waited on Mr. Bristed, than for Mr. Bristed himself. His letter is a specimen of his manner of dealing with questions like those proposed. He might have said at once, and in an offensive way; "our fundamental principle, as Episcopalians, forbids such exchanges." But he chose to shew that, on other grounds of abundantly sufficient strength, such exchanges are undesirable; will, ordinarily, lead to more evil than good; and are therefore to be discouraged from a regard to the peace and harmony of all classes concerned. This, if his letter were shewn to them, the Congregationalists of Bristol must have seen; while the Christian spirit, in which it was told them, must have commended the Bishop's views to their entire approbation. Indeed, the reasons against the proposed exchanges, independently of that, to which the Bishop merely alludes in the conclusion of his letter, are so clear and satisfactory, that, whoever considers them attentively, must, I should suppose, see that a refusal to exchange pulpits in the way suggested, springs from a wise, and not from an uncharitable spirit.

In Diocesan affairs, the elements of disunion, which we have seen in action during the year 1831, received increased activity from an incident, which occurred in the spring of 1832. The great want of the Church, especially in the Eastern Diocese, was, as we have seen, a want of clergy to occupy the various stations, which were becoming vacant, or rising as *new* posts of ministerial labor. Originally the term, during which students in divinity were required to stand candidates for orders, was *one year*. But, in 1826, the General Convention increased that term to *three years*, in accordance with the term of study required in the General Theological Seminary; giving, however, to the Bishops, with the consent of the clerical members of their Standing Committees, the power of dispensing with any portion of that term not greater than two years. After the enactment

of that canon, this dispensing power was frequently exercised. Under the pressing exigences of the case, it had been exercised in the Eastern Diocese, perhaps, more frequently than in others. Whenever the Bishop, judging in view of the circumstances around him, recommended its exercise, the clerical members of the Standing Committee had uniformly consented. But, now that a Theological School had been opened in the vicinity of Boston, the term of study in which was to be, like that in the General Seminary, three years; the Standing Committee in Massachusetts thought it best to restrict the exercise of the dispensing power in all but the most special cases of necessity, or the most constraining cases of expediency. An opportunity for action soon arose. Three divinity students, who had been candidates for the *necessary* canonical term of one year, presented themselves before that Standing Committee for recommendation to Deacon's orders; accompanying their application with the Bishop's official advice, that the dispensing power under the canon be exercised in their favor. The Standing Committee refused their consent; and sent their reasons for so doing to the Bishop in the form of a "resolution." The wisdom of this refusal it is not my province to discuss. It is sufficient to say, that, admitting its wisdom, there was enough in all the past, and especially in the then present state of things in the Diocese, to render it, as it proved, an occasion of increased excitement through our Eastern Church. The act of the Standing Committee gave great dissatisfaction; and the feeling instantly prepared to imbody and express itself, at the approaching Convention of the Church in Massachusetts, in the election of a new set of members to the Standing Committee, and of delegates to the General Convention.

While this excitement was agitating the Church in Massachusetts, the Church in Vermont was engaged in the exciting, but not agitating work of completing its separation from the Eastern Diocese, by electing its first Bishop. This election having been made, the Convention followed it with a parting address to Bishop Griswold, which, as it is of high

interest, I here insert. It belongs to the history of him, of whom I write.

"The Convention of the Protestant Episcopal Church in the State of Vermont,

"To the Right Reverend Alexander V. Griswold, Bishop of the Eastern Diocese;

"In assuming the station of a distinct and independent Diocese, we are reminded, at every step of our measures, of the relation, which our Church, during the period of twenty years, has sustained towards you. Amidst the interest attending this great and affecting crisis in our ecclesiastical concerns, our 'hearts are bowed as the heart of one man' at the thought of taking leave of him, whose hands, after the manner of the holy Apostles, have been laid on us and on our children, blessing, confirming and ordaining in God's name. When we look back to the period of your first visitations, and consider that we were then 'the fewest of all people,' we feel thankfully sensible of that Providence, which set you over us in the Lord, and which enabled you, by example, counsel and doctrine, to contribute much towards the revival of His work among us. And now, in the very fact of our separation, we make it manifest that the good hand of our God has hitherto rested on us, multiplying and strengthening us under your ministry; and at length granting us such possessions and prospects both spiritual and temporal, as seem to make it plain that we ought to ask of the great Head of the Church the entire services of a Bishop. This crisis has indeed been delayed through an extreme unwillingness to deprive ourselves of the ministrations of a Bishop, whom we so truly revere and love. And we come to our present measures only under the conviction, that our Churches need a degree of attention, which no man can possibly render, whose field of duty, and weight of burdens are so great as yours. It may be truly said that the Lord has so multiplied the seed sown under your ministry, that the fruits have become more than you can gather. In compliance, therefore, with a suggestion often repeated by yourself, we are at length

constrained to invite 'another to enter into your labors,' in the full belief, 'that both he that hath sowed, and he that shall reap, will rejoice together.'

"And now, Reverend Father, while with grateful and affectionate hearts we take leave of you, 'sorrowing most of all that we shall see your face no more,' suffer us, as the children of your prayers and labors of love, to beg an interest in your remembrance and in your daily supplications before the throne of grace. And be assured that, towards you, we shall never cease to cherish a filial regard; nor will it cease to be our hearts' desire, that the Lord will have you in His holy and special keeping; sealing your office and ministry with abundant effusions of His Holy Spirit, and thus multiplying your 'crowns of rejoicing in the day of the Lord Jesus.'"

Middlebury, May 31*st*, 1832.

This appropriate and touching tribute was signed by the thirteen clerical, and thirty-one lay members of the Convention, which acted in taking leave of one Bishop and in electing another. The feelings which it awakened in the bosom of the former can be more easily conceived than expressed. He thus briefly responded to it in his Annual Address for 1833. "As the Churches in Vermont were, till lately, a part of this Diocese, and met with us in this Convention, we should cherish towards them a greater degree of brotherly affection; and you must feel some interest in knowing, what I understand to be the fact, that affairs in that Diocese continue very prosperous. Those beloved Churches, 'among whom I have gone preaching the Gospel' for many years, and which probably in this world I shall see no more, will have a place daily in my remembrance, and not be forgotten in my prayers. We shall, I trust, soon meet in a Convention never to be separated."

But, the principal incidents of this year, in their power to move the Church, remain to be noticed. The present writer, having been elected to the vacant Rectorship of St. Paul's Church, Boston, entered on the duties of that parish,

early in the month of June, almost wholly ignorant of the ecclesiastical condition of things around him. The Convention of the Church in Massachusetts, however, which opened on the 20th of that month, revealed to him the whole. He then found that he had approached a mountain, which, from a distance, had seemed quiet and beautiful, only to be covered with a somewhat large proportion of the lava and ashes, thrown up by its sudden, volcanic explosion. Could he, from that distance, have heard its low, premonitory rumbling, or seen the heavy cloud, which was gathering so threateningly above it, this, to say the least, would have much increased the hesitation, which, even in his ignorance of the true state of things, had well nigh prevented his entrance upon so important a sphere of duty.

This incident, or train of incidents, is mentioned, not for the purpose of introducing a minute account of its particulars,—but to give an idea of the condition of the Diocese at this period. It is too early in the day to write the history of the Massachusetts Convention of 1832, any further than that history may be found in the documents, which have already been published to the world. There is indeed, a mass of materials, from which much additional light might be thrown on the subject. But, even if it should ever be deemed expedient to write more than has been written, this is not the time, and doubtless many will agree in saying, that the present writer is not the historian, for giving to the public more than the public already knows. Probably, what is here to be added will be deemed a sufficient notice of a series of events, the actors in which are soon to pass away, and of which the religious results alone will then be of any abiding importance.

When the Convention of Massachusetts in 1832 came together, it was found that, without any previous concert, other than that of common sympathy in the events, which had transpired, and in the feelings, which, for years past, those events had been awakening, a majority, voting in the customary way, were prepared to elect a new Standing Committee and a new delegation to the approaching General Con-

vention. Some of the old members in each of these bodies were indeed retained; but the new members elected changed the character of both. The result, when announced, threw the Convention into a high state of excitement; and an attempt was very soon made to declare the elections null and void, on the ground, that they had not been made in strict conformity to the letter of the Constitution of the Church in Massachusetts. The debate, which ensued, was spirited; but the attempt, which led to it, was not successful. It was opposed, especially by the Bishop, on the ground that, if *these* elections were null and void, so had been *all* the elections, which had been made under the constitution for the last twenty years; and that, as these elections had been made in the customary way, if their result had been in favor of *all* the former members of the Committee and Delegation, those, who now sought to set them aside, would questionless have been abundantly satisfied with their constitutionality.

But, although the attempt to set aside the elections did not succeed, yet it was sufficient to uncap a laboring volcano and to kindle the flames of disunion into their fiercest glow. All the other States in the Diocese were heated by them. They flashed up through the weekly religious, and through the daily secular, papers; and scorching, even in their descent, were the mixed elements, which they cast abroad through the air. Other, and more distant Dioceses felt the shock of the commotion from the Trimountain city. Its wavy and heaving agitations rolled troublously through even the General Convention, which assembled the ensuing October. And, had it not been for the auspicious results of that Convention, it is impossible to conjecture what would have been the effect of the whole on the remaining history and destinies of the Eastern Diocese.

The true cause of all this commotion was to be found, I conceive, not merely in the infirmities of poor human nature, (infirm, however it may array itself on the one side, or on the other, of ecclesiastical questions) but in the great importance of these Massachusetts elections. They threaten-

ed, if sustained, a new action in the ecclesiastical influences of that important member of the Eastern Diocese; and the coming General Convention, before which was to be brought for decision one of the most profoundly serious and agitating questions, that had ever shaken the whole frame of our Ecclesiastical union, was to be the scene, in which this new action of Massachusetts influence was first to be felt. Bishop Chase of Ohio, amidst the troubles brought upon him by the affairs of Kenyon College, had recently resigned, not only the Presidency of that Institution, but also, as associated with it by the Charter of the College, the Episcopal jurisdiction of his Diocese; and the Rev. C. P. McIlvaine of Brooklyn, New York, had been forthwith elected his successor. Thus, before the General Convention of this year was to be brought the question;—whether a Bishop in our Church could resign his Episcopal jurisdiction, and be left a Bishop at large? Upon the decision of this question rested that of the proposed consecration of Mr. McIlvaine; and upon this hung dubiously the question whether *any* of the three candidates for consecration,* who had recently been elected, would, at that time, be admitted to the higher ministry before them? The debate upon the leading question in this series was unusually protracted, eminently able, and painfully affecting. The honorable President Duer, of Columbia College, New York, at the close of an argument, which lasted for several days, in favor of accepting Bishop Chase's resignation, and of consecrating his successor, could not restrain his tears as he adverted, in dismissing his subject, to the probable effect on the Church at large of a refusal to consummate the action of Ohio. Our whole Church felt profoundly the solemnity of her position. The ground beneath her seemed in motion; and awful apprehension was alive, that it might cleave asunder, and leave the Church in two divisions on opposite sides of the chasm!

* The present Bishops, Hopkins of Vermont, McIlvaine of Ohio, and Smith of Kentucky. To these a *fourth* Candidate was afterwards added, in the election of the Rev. Mr. Doane of Trinity Church, Boston, to the Episcopate of New Jersey, just on the eve of the General Convention.

This whole attitude and movement of our general ecclesiastical affairs was rendered more afflictively troublous, than it would otherwise have been, by the painful position, in which the new delegation from Massachusetts were placed. They at least felt that the scenes, through which they were passing, were alive with prophecies of future weal or wo to the Church.

Without following this allusion further, it will be enough to say, that, when the General Convention came to act on the principal question before it, the vote in the house of Delegates being taken *by States*, there was but a majority of *one* in favor of accepting the resignation of Bishop Chase and of proceeding to consummate the action of Ohio; and that, had the election in Massachusetts resulted otherwise than it did, our whole Church would inevitably have been precipitated upon a catastrophe, the disastrous consequences of which Omniscience alone could foresee, and Omnipotence alone, avert.

Such was the position of our general affairs, in view of which the elections in Massachusetts were made; and, although the whole importance and solemnity of this position was not, and could not have been, apparent at the time of those elections, yet, as "coming events" often "cast their shadows before," it was from their evidently profound depths that those elections drew most of their power to disturb the Eastern Diocese, and to make our most troubled General Convention still more deeply troublous.

But, "after the storm comes a calm." And so it proved in Massachusetts,—as well as in other parts of the Church. Her Theological school became suddenly extinct, by the consecration of Bishop Hopkins for Vermont. By that of Bishop Doane for New Jersey, her Standing Committee was left to act as it had been accustomed to act, in harmony with the Bishop's advice. The question, also, of a division of the Eastern Diocese subsided, and for years afterwards was unfelt. And even "The Episcopal Missionary Society" of the State fell into dormancy after a period of use-

ful, but troubled activity: and thus the whole body of the Church there was left, after a few months, in a comparatively motionless state.

The pressure, on the feelings of Bishop Griswold, of all this period of agitation and change, may, after the views already given of his character, be easily conceived. He suffered deeply, but calmly. His spirit was afflicted; but his constancy was unmoved. His decisions and action were assailed, and he defended himself; but it was in his own way, without criminating others, and with a simple statement of his own principles of conduct, and of the facts, in view of which he had acted. In one of his letters of self-defence, the original of which lies before me, and which was written at a time when one side accused him of acting too much, and another of not acting enough, in the scenes, which were passing, (a fact, which shews that, in what he did, he acted by himself, and for himself, and just so far as his own judgment prompted,) he makes the following remarks; which, as they relate to himself alone, may, with propriety, be inserted here.

"I am well aware how much I am accused of want of energy and decision. I know, too, as well as those, who remind me of it, that had a clergyman under the jurisdiction of ——— ———, done such a thing," (he alludes here to a certain article, which had just been published,) "he would soon have experienced the fate of ———, ———, &c. But I am not yet persuaded that the mild (and I trust impartial) manner, with which I have executed the office of a Bishop, is not according to the spirit of the Gospel, and the example of its adorable author. So far as my conduct has been according to God's Word, I am satisfied with it. If a Bishop will become the head of a party, or strenuously enforce the views and promote the interests of one designation of religionists, by them of course he will be highly extolled. Such was the merit of many saints of old. I covet no such fame; and will never be either the head or the tool of a party. Whether I am called High-church, or Low-church,

I am totally indifferent; for I cannot easily decide which I most dislike. The former, it is well known, are the most impatient of control, the least willing to be governed.

* * * * * * * * * *

The canting language, a few years since so much used in Pennsylvania, about the Bishop's *friends*, and the Bishop's *enemies*, was, in my view, very contemptible; and my prayer is never to hear it in this Diocese. It is well known, that, in seasons of excitement, and when party spirit predominates, to be impartial satisfies neither side;—but I had rather be censured for doing right, than praised for doing wrong. One thing I will say (call it boasting if you will) in defiance of all proof to the contrary, that I have uniformly avoided cabals, and intrigue, and have endeavored in some degree to follow the example of Him, who *ever spake openly, and in secret said nothing*. My opinion, when proper to express it, I have been ready to give openly, and, I trust, without the fear of man."

To those, who were with the Bishop through all the agitating events, at which I have glanced, and who observed the meekly calm and subdued, yet intensely solicitous and watchful spirit, with which he passed through this period of trial, the above remarks will appear a fit imbodying of his mind; committed to none, striving to do right by all; bearing reproach meekly, yet, while standing under it, exclaiming manfully; "*Strike, but hear me.*"

Just before the great General Convention in October of this year, he met the Convention of the Eastern Diocese in Boston. In his Annual Address, having recently resigned his jurisdiction of the State of Vermont, as one of the original integral parts of the Diocese, and knowing that the case of Bishop Chase would soon bring up before the General Convention the question whether such resignations were admissible in our Church, he took occasion to state his views on the general principle involved. His statement is brief; but it embraces, nevertheless, the substance of what was afterwards said, on the affirmative, in that great ten days'

debate, to which I have alluded in speaking of the General Convention of this year.

"As I have resigned the jurisdiction of Vermont," he observes, "and that state is now become a separate Diocese, it will be sufficient to state, and I am happy to have it in my power truly to state, that I leave it in great prosperity. Eighteen years ago they had but one, or at most two officiating clergymen: now they have twelve or more. They then had not one Church edifice properly their own; now they have twelve new ones, which are consecrated, and five or six more, which are built, or in building. Then, if I recollect aright, they had three organized parishes: in their late Convention, twenty-four were represented. Thousands of dollars they have in that time expended in obtaining possession of the lands, which belong to this Church: now, as we hope, the business is settled, and those expensive litigations at an end.

"From our public journals it appears to be made a question, whether a Bishop can, consistently with his duty and the nature of his office, relinquish the jurisdiction of Churches, which have been under his Episcopal care; and it will of course be proper that I should express my views upon this point. The question with me is one of *principle* only, not of party feeling, or of respect to a particular case; and I know not, from the Scriptures, or the nature of the office, from the Canons or the usages of the Church, any objection to a Bishop's resigning his Diocese, which does not, in principle, also apply to a Rector's leaving his charge. Should it be said that the evil, in the former case, might be greater; it must be allowed, that it so rarely happens, that the evil in the latter case is, in fact, far greater; and were it thought expedient to legislate upon the subject, a Canon forbidding presbyters to leave their parishes would seem far the most necessary. Very few instances, in modern times especially, if even one, can be found, in which the Church has actually suffered by a Bishop's voluntarily resigning his jurisdiction. The sacredness of the office cannot with more reason be

urged in the one case, than in the other;—indeed, it cannot be reasonably urged in either case; because the office is not resigned.

"If it be said that a Bishop is ordained with a view to his having a particular jurisdiction; the same is true of a presbyter. We do not ordain one, except he has a title; some particular cure, or ministry for which he is appointed. A Bishop has peculiar duties, and a more extensive jurisdiction: but the Elder is a Bishop or *Overseer* in his parish, and so styled in the Scriptures. And though the election to a particular Diocese is mentioned in the ordination service, yet the authority given is general; it is, 'The office and work of a Bishop in the Church of God,' without restriction or regard to any particular jurisdiction. Accordingly, it is a common thing, in England, for a Bishop to resign his jurisdiction of one Diocese, and take charge of another: which shews clearly that, in the view of the Church, from which we emanated, there is nothing in the connection between a Bishop and his Diocese too sacred to be dissolved. And we have already had an instance, in the largest Diocese of our country, of a Bishop's resigning his jurisdiction, and not being allowed to resume it, though it was what he afterwards attempted. His successor, during his life, acted and was recognized as principal Bishop, and as such had a seat in the General Convention. And while Bishop Provoost was still living, Bishop Hobart was an assistant, not to him but to Bishop Moore; and with his pen he ably defended the right of a Bishop to resign his jurisdiction. And our General Convention, by admitting Bishops Moore and Hobart, for many years, under these circumstances, to take their seats and act as members of its body, has virtually recognized the resignation of Bishop Provoost. That body has the Conventional power, and perhaps the right, to make a law, forbidding in future such resignations: but, besides the unfitness of attempting to compel one to execute an office against his inclination, and possibly against the convictions of his conscience, it is easy to conceive of several

cases, more than possible, in which a Bishop's resignation, or removal to another Diocese, would be of good effect.

"I have, on former occasions, stated some of the reasons, why, in my judgment, Dioceses should be with us, as they were in the primitive ages, small. In such case, the Bishop can be the Rector of a parish, which for several reasons is desirable. To those, which I have formerly given, it may be added, that a Bishop, who has no parochial charge, will be more likely to neglect constant preaching, which, as we learn from the Scriptures and primitive practice, is his principal duty. Ordaining to the sacred ministry and administering confirmation can occupy but a small part of his time. He is sent, as St. Paul was, 'to preach the Gospel.' Bishops still, like the first Apostles, should 'give themselves *continually* to prayer and to the ministry of the word.'"

These extracts contain, "in a nut shell," the kernel of many long speeches at the ensuing General Convention. They shew the furniture of the Bishop's mind on this, as on other subjects; and his power of presenting, in their naked and most sententious form, the truths and principles, on which other men acted, or which other men expanded into popular details. His Address, indeed, was not published at the time when the General Convention assembled; and yet, it sets forth those grounds of affirmative judgment and action on this question, to which the debates of that body added little, or nothing.

Before leaving the year 1832, that acme in the troubles of the Eastern Diocese, whose history, it is not likely, will ever be fully written, save on the pages of memory,—it may be mentioned that the tribulation, which they brought upon the Bishop, was complicated with another in his long series of domestic afflictions. His daughter, Mrs. Tyng, eminent in Christian grace, as well as in native endowment, fell a victim to the family complaint, the 16th of May, just as he was entering upon the trials, which the summer and autumn of the year brought upon him.

In passing now from the storm of '32 to the calm of '33,

there are but few things worthy of record. The vacancy in the Rectorship of Trinity Church, Boston, occasioned by the election of its Rector in 1832 to the Episcopate of New Jersey, was this year filled by the removal to Boston of the Rev. Dr. Wainwright from Grace Church, New York. His removal took place at the close of the year. In most other respects, the Diocese continued, as the agitations of the previous year had left it, quietly inactive. The only incident, in the shape of new action, which distinguished this year, was, the organizing of "the Massachusetts Episcopal Convocation," just before Dr. Wainwright's settlement in Trinity Church. This was, in fact, a practical missionary society; and, as it continued for several years in efficient action, and was a subject both of favorable and of unfavorable notice, it will be proper to give an account of its origin, progress and results.

It has already been remarked that, after the events, which filled the summer and fall of 1832 with so much troubled action, the Massachusetts portion of the Diocese fell into a state of inactivity; and especially, that "the Massachusetts Episcopal Missionary Society;" an institution incorporated several years before, by the Legislature of the State,—passed into a condition of dormancy. The causes, which deprived it of the confidence of a large portion of the clergy and laity were identical with those, which produced the troubles of '32.

In this state of inactivity on the subject of Missions, especially of Domestic Missions, the Massachusetts Episcopal Convocation arose. It was simply the coming together, for counsel and for action, of those elements, which had been scattered by the recent convulsions. Missionary revenues were necessary to sustain the operations of the Massachusetts portion of the Diocese; and missionary life was ready to produce those revenues; but that life needed new imbodying, and new instruments of operation. This imbodying and these instruments it sought with an instinct, that could not be repressed; and as it was found impossible to concentrate confidence again upon the old Missionary Society, it only

remained to inquire, in what new forms the inactive though living elements should be combined. In considering this question, it was natural that regard should be had to the known views of the Bishop on the subject, and to the action of other parts of the Diocese in conformity with those views. Attention was first directed to the State of Rhode Island, where the missionary life of our Church had, more than two years before, imbodied itself most efficiently in what was called "The Rhode Island Convocation." There, however, it was well known, that virtually *the whole* strength of the Church was united in the measure. Hence it became a serious question whether, in Massachusetts, with but *a part* of the strength of the Church, it would be expedient to attempt the same thing. On this question, the Bishop's advice was asked and followed; and, in July 1833, "the Massachusetts Episcopal Convocation" was organized. But, before proceeding to give a more particular account of this body, it is proper to look back upon some things, which may be considered its antecedents.

So early as 1828, we have seen that an effort was made by the Rev. Mr. Potter and others of the clergy, acting under the Bishop's advice, to imbody our clergy in the State into an association for the better promotion of the growth of the Church. The letter of Mr. Potter to the Bishop on the subject was given, when speaking of the incidents of that year, pp. 339–40, of this work. It contained a reference to the Rev. Mr. Edson, of Lowell, as having suggested the movement, and as having probably written to the Bishop on the subject about the same time. Mr. Edson's letter to the Bishop I have not found; but the Bishop's reply to it is now before me. As it is brief, I give it:

"Bristol, September 3d, 1828.

"Rev. and dear Sir,—Your favor of August 29th is with much pleasure received. I have also just received a letter from brother Potter on the same subject; a subject, I scarce need say, to me very agreeable. Something of the nature of what you propose, I have long wished to see carried into

effect; being fully convinced that, with the divine blessing, which we may humbly expect, it would be of great benefit to our clergy, and their Churches, and to the general cause of religion. I speak both of the meetings, or associations among the clergy, and of Convocations; the utility of the latter, I learned before I left Connecticut. But, sometime before your letter was received, I had made arrangements for my journey to the Convention, and for the two or three weeks following; and have notified the Churches, which I am to visit. Of course there can be no Convocation at the time and place, which you suggest. But you may be assured of my most cordial co-operation in whatever our brethren, after consultation, shall approve. I have much to say on the subject, but will defer it till the meeting of our Convention, when I hope, through the Divine blessing, we may have opportunity to consult on this and other important matters. For this purpose, I wish the clergy would meet at Mr. Chase's, the evening before the Convention. So far as you may have opportunity, please to notify them of this request. The present seems to be a time, when we are specially and providentially called on to make unusual exertions to promote the prosperity of our Church; and may the Lord give us grace rightly to use it.

Your very affectionate friend,

ALEXANDER V. GRISWOLD."

The Rev. THEODORE EDSON.

From the efforts, which were then made, nothing permanent was the immediate result. Still the Bishop strove to keep alive the feeling, which thus sought expression. In his Annual Address for the next year, 1829, he thus referred to the subject:

"Permit me to repeat, what a few years since I recommended, that our clerical brethren, so far and often as shall be reasonably within their power and means, be in the constant habit of meeting together for conversation, counsel, and social prayer. I know not of any means, within our power, more likely to increase our wisdom, enlarge our hearts,

awaken our zeal, and bring down the blessing of God upon our labors."

Thus encouraged by the Bishop's public as well as private advice, the clergy in Rhode Island began to prepare for action; and, towards the close of the year 1830, organized that most useful and efficient body, "the Rhode Island Convocation." The name, "Convocation," was given it, not because it was *convoked* by the Bishop's authority, but because the name was considered as sufficiently appropriate, and was already known in the language of our Church. The body was, in fact, a voluntary clerical Association for missionary purposes, and for the social religious improvement of both clergy and people in the Church. Upon being informed of the organization, the Bishop thus expressed his satisfaction, in a letter to the Rev. Mr. Bristed, written from Salem, whither he was now removed:

"Salem, Dec. 20th, 1830.

"Rev. and dear Sir,—Yours of the 13th was two or three days since received. It does, as you suppose, give me pleasure that your clerical Association has, with favorable prospects, commenced. It has long been my opinion that such associations, when conducted with unanimity, prudence, and true religious zeal, are highly useful. The expense of time and money, necessary to continue them with vigor and make them useful, is probably the reason, that they are not more frequent. But, to those, who are willing to spend and be spent in the Gospel ministry, this consideration, though to many of us serious, gives way to higher motives. * *

* * * * * *

Your very affectionate friend,

ALEXANDER V. GRISWOLD."

The Rev. JOHN BRISTED.

While the clergy in Rhode Island were thus carrying out the views of their Bishop, those in Massachusetts were, from time to time, making such experiments as their different circumstances admitted. In October, 1831, several of them, in

company with the Bishop, met for several days in the parishes at Clappville, and Wilkinsonville, in the towns of Leicester and Sutton; though without effecting any permanent Association. In December, of the same year, the Bishop invited a number of them to meet him in Salem; considering them as "feeling the vast importance, at that very interesting period, of making extra exertions to promote the sacred cause, in which they were engaged." But neither from this was there any abiding result. Four months later, April 1832, another attempt was made at Lowell, in the parish of the Rev. Mr. Edson. Mr. E., on this occasion, wrote for the Bishop's advice; and received the following reply:

"Salem, March 15th, 1832.

"Rev. and dear Sir,—Yours of the 12th inst. is with much pleasure received. I have been now, for almost two weeks, confined with sickness. Should the Lord permit me again to be out and active, it will give me pleasure to be with you at the time proposed in April. * * * * * Respecting whom and how many you will invite, there may be some difficulty, especially in my advising, lest I should have the appearance of shewing a partiality, which I would not allow myself to feel. I have publicly declared my approbation of such meetings of the clergy. I have also given it as my opinion, that but few should meet at one time and place; and it will always give me pleasure to meet with any of my brethren, at my own house, and elsewhere. As from three to six at most would be enough to invite on any one occasion, it will be well to have some rule, or reason, for making a selection. As, a few years since, some of you formed an association of that sort, this of itself is reason sufficient for inviting any or all of them; being at some pains to have it understood, by those, who express any interest in knowing, what are to be the objects, and what the expected exercises, of the meetings, and that none are excluded from the general invitation to unite in the same thing.

"My wish and advice are, that it should be left to the free judgment and voluntary choice of each individual to asso-

ciate or not, without any censure, or displeasure in either case. Following the Apostle's most excellent rule of charity: 'Let not him, who associates, despise him who associates not: and let not him, who associates not, judge him who associates.' If you know of any, who have *declared* their disapprobation of such meetings, particularly to invite such might offend them. In making up a convenient number, after notifying those, who have already engaged themselves, you can either invite those, whom you have most reason to believe will be pleased with the thing, and enter most cordially into its object; or else invite those, who are nearest to you, letting them know the friendly and liberal principles, on which the business is to be conducted. * * * * * * *

Your very sincere friend,

ALEXANDER V. GRISWOLD."

The Rev. THEODORE EDSON.

This letter makes it evident that, before the breaking out of the troubles of 1832, measures had been matured in Massachusetts for forming a clerical Association, kindred in character and objects with the subsequently formed Convocation. It also makes manifest, what was well understood at the time, the reason why the reiterated effort to act on the Bishop's advice was so repeatedly without result in Masssachusetts, while the first Rhode Island movement in that direction had been so promptly successful. The clergy in the latter state were united, almost to a man, in favor of the measure. Those in the former were divided; and a large number were opposed to the movement. The attempt to *unite* these two portions of the clergy of Massachusetts, in the proposed association, was uniformly abortive. Mutual confidence was wanting. Probably, they mutually misunderstood each other. They came not together with a preparation to understand each others' views and feelings; and so the movement uniformly wanted the only bond, that could keep the movers together. Of course, after the incidents, of which I have given a sketch in 1832, disunion among them

became more than ever palpable; and, in despair of acting together, at least for the time, they mutually, though tacitly, consented to do nothing beyond the ordinary routine of parish duty. The Bishop, indeed, still hoped not only for action, but even for union in activity; as the following extracts from his correspondence shew. But the event sadly disappointed his hope. Though he would much sooner have a *part* of the body in action, than see the *whole* lie motionless, yet it was the fondest, most cherished wish of his heart to see *that whole* gradually coming again into harmonious colabor for the common good. Writing to a clerical member of the Massachusetts Standing Committee, on occasion of some ordinary business, he thus seized the opportunity of dropping 'a word in season' on this, to himself, all-engrossing topic. He wrote under date of Feb. 14, 1833.

"What I hear from Rhode Island is encouraging. For many years I have, in public and in private conversation, advised our clergy to meet often together for social prayer and mutual counsel; and, by preaching 'out of season,' to endeavor to awaken among their people a more lively sense of religion. In Rhode Island, they have, for two or three years, been making the experiment; and, so far as I can yet judge, the success has equalled my expectations. As old prejudices subside, and the people in these Eastern States become better informed, they are more and more convinced that we stand on the true primitive foundation; and when they shall see that we have as much sincere piety and evangelical zeal as any other Christians, thousands will be ready to unite with us. It is, *first of all*, necessary that we of the clergy should UNITE in 'doing the work of Evangelists.'"

To another of his Massachusetts clergy, he wrote thus, a month afterwards, March 16, 1833.

"The subjects, on which you write, are interesting and important. Such a meeting as you suggest, I have for some time been thinking of; and it is a favorable circumstance that Mr. N. takes an interest in it. Its appearing to be a motion of his, will increase the probability of success. I shall wish that *all* our clergy, who will be likely to attend, may

be invited. *If union could be effected*, and zeal awakened among us, *it would be a happy meeting indeed.* In all human appearance, by united exertions of our clergy, our Church would rapidly increase. At present, as you observe, there is but little life among us."

The attempt here noticed to *unite* the clergy of Massachusetts in what may be termed the Bishop's favorite measure for the increase of active piety and zeal throughout his Diocese, though made under what he thought favorable auspices, was yet like all similar preceding attempts, a failure. Nothing, therefore, seemed to remain to this portion of the Diocese, but either the indefinitely protracted inaction of the whole body of the clergy, especially in the all-important work of Domestic Missions, or the action of *a part* in some way, which would concentrate the confidence and enlist the sympathy of those, who might most easily be brought together for the purpose of united effort. Hence, after a year's continuance under the dead calm, which succeeded the storm of 1832, several of the clergy, who had been most desirous of associated action during Mr. Potter's Rectorship in St. Paul's, assembled in Boston, in the month of July, for consultation; anxious to ascertain, and determined to do, what might be done towards reviving the dormant activities of our Massachusetts portion of the Diocese. They found several of the younger clergy of the State ready to co-operate with them; and before they separated, the plan of "the Massachusetts Episcopal Convocation" was adopted; modelled closely after that in Rhode Island; asking the co-operation of all, but acting through those only, who were prepared to co-operate cordially. The question, whether it was expedient thus to proceed, was distinctly submitted to the Bishop; and, in accordance with his opinions and advice, the new Convocation prepared to move forward on its way.

Both to the Bishop and to those, who thus put themselves in motion, it was, from the outset, evident, that the ground, which they occupied, the position, which they assumed, was full of difficulty. They saw, that to associate, in a way, of

which a portion of their brethren disapproved, might, and probably would, subject them to the charge of being influenced by party spirit; and it is unquestionable that, in view of such a danger, they never would have taken any step with less than a general concurrence of sentiment among the clergy, had it not been for the sad results of the Convention of 1832, and the utter impossibility, after that period, of bringing the disunited forces of the Church to act in concert. The Bishop said and did all that he could to re-produce harmony of counsel and action: but, when he found all unavailing, he yielded to necessity, and advised those, who could act together, to go forward; prudently, kindly, openly; and yet without hesitation and with "a mind to work;" blaming none, who declined to work with them; doing nothing that could be justly charged with a design to promote mere party ends; and hoping, in this way, to do much good, with little or no evil. In this spirit, the Convocation set forwards; and it is, now, no more than a part of its history to say, that in its progress, it realized many of its best hopes, and some of its worst fears.

In his Address to his Convention, the following September, the Bishop gave a specimen of his manner of commending, what he knew a portion of his clergy disliked. He made no special allusion to the newly formed Convocation, which was confined in its action to the *Eastern* part of the State; but took special notice of a clerical association, which had been formed in the *Western* part, of a somewhat different character, and by some who were opposed to the Convocation. This association he commended; and, from doing so, passed into a series of remarks, which were really designed to plead the cause of the Convocation; while at the same time, he presented some of those wise and holy cautions and principles, which were evidently indispensable to preserve peace and to insure good, in a state of affairs so uncongenial with his gentle and impartial spirit. His remarks, although somewhat extended, are yet important; and, as they really belong to the history of the Convocation, they are here inserted.

"Our clergy in Berkshire," he observes, "have formed themselves into an association for mutual counsel and improvement, for enlivening their zeal, for the distribution of Bibles and Prayer-books, and for other religious purposes. Clerical associations are likewise in operation in other parts of the Diocese.

"In years past I have more than once recommended to our clergy something of this sort, as among the means most likely to promote 'brotherly love,' to awaken a more lively zeal for the prosperity of the Church, and, by their preaching and exhortations, to excite among their people a deeper interest in religion and greater exertions to promote it. Other Bishops of our Church have recommended the same. The effects of such efforts, in various parts of our country, have thus far confirmed my opinion of their utility, especially in the increase of contributions for missionary purposes, for the aid of small Churches and the building up of new ones. Every thing human is imperfect; and any institution, human or divine, is liable to abuse. New things in religion should be cautiously introduced. The principles and institutions of Christianity ever have been, and ever will be, the same, from the Apostles' days 'to the end of the world.' But in ecclesiastical regulations and discipline, and in the discretionary exercise of the Christian ministry, regard must be had to the times and seasons of this changing world, and to the existing state of society and civilization. In regard to this, we may *turn* 'to the right hand,' as well as 'to the left;' be too tenacious of old habits, or too much inclined to change. In many cases, if a minister of Christ see but little fruit of his labors, he will do wisely to vary, or to increase them. If his preaching and exhortation '*in* season' will not induce the people to 'endure sound doctrine,' let him do it '*out* of season.' The same God, who has ordained, that the fruits of the earth shall be obtained by cultivating the soil, has also appointed, that the teaching and prayers, and other prudent and zealous efforts of his people, of his ministers especially, shall be the means of producing repentance and faith, and holiness of life: and as in the one case, so in the other, the

fruit will generally be in proportion to the labor rightly bestowed. At our ordination, it is most solemnly enjoined, and the oath of God is upon us, 'never to cease our labor, our care and diligence, until we have done all, that lieth in us, according to our bounden duty, to bring all such as are, or shall be committed to our charge, unto that agreement in the faith and the knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place among us either for error in religion or for viciousness of life.' Though there may be, among us, some difference of opinion respecting the expediency of what are called clerical associations, this would be no good reason, why they, who believe them to be useful, and they especially, who have found them to be so, should not so associate. In this, as in many other things, we should follow the Scriptural rule of charity; 'Let not him, who eateth, despise him, that eateth not: and let not him, who eateth not, judge him, that eateth. Let every one be persuaded in his own mind,' and do what he believes will best promote the glory of God and the salvation of men, without judging or censuring those, who, from like honest conviction, conduct differently. Where there is not this spirit of forbearance, there will be no peace. That spirit, which sets us to stretch, or to cut all to our own length, is the spirit of persecution, and the enemy of Christ. That they, who are equally and strongly attached to our Church, should in some things differ respecting what will best promote its prosperity, and the salvation of men, is what must be expected, and should give no offence. And permit me to repeat what, some years since, I once observed, that, to make for ourselves, or for our party, exclusive claims to Churchmanship, is quite as arrogant, uncharitable and wicked, as to say of religious professors, that they are not Christians; or of ministers of Christ, that they do not preach the Gospel. We cannot be too cautious how we thus judge our brethren: 'to their own master let them stand or fall.'"

Set forth upon the surrounding waters under favor of such a breeze of charity, the new Convocation pursued its way, hoping for a calm career of usefulness, but prepared for any

roughening of the weather, which might arise. It was, as I have said, in effect, a voluntary Missionary Society. No one was compelled to join it; yet all were at liberty to join, who approved its objects and its measures. It had its written constitution and by-laws, with its annual elections of President, Secretary and Treasurer. Its *objects* were, the reviving of decayed and feeble parishes, and the building up of new ones; the cultivation of religious affections, especially of brotherly love, among the clergy; and the increase of true religion and of Christian benevolence, among the people of their respective parishes. And its *measures* were, social prayer and religious conversation, at the time of its meetings for business; preaching and exhortation to the people of the parishes, in which its meetings were held; and the raising of missionary funds for the support of its missionaries, both in old parishes and in new. Its *members* were clergy of various shades of opinion on mere Church questions, though harmonious in their advocacy of the objects and measures of the Convocation; and its missionaries were selected, not because they were either high, or low, in their Church views, but because they were faithful and useful preachers of the Gospel, as well as truly attached to the Church, in which they ministered. Its *meetings* were, for the most part, monthly; and its labors, from parish to parish, truly abundant in amount and fruitful in results. Under its patronage sprang up, during the few years of its operation, the six new and important parishes of our Church in New Bedford, Roxbury, Fall-River, Andover, Springfield and Lynn; with attempts, which, for the time, indeed, were unsuccessful, in Worcester, Webster and Ipswich; besides the aid, which it extended in reviving and sustaining two or three of the feeble parishes, already in existence. It was, also, under its countenance and pecuniary support, that the present religious paper of that State, "The Christian Witness and Church Advocate," was started on the principles of the Convocation itself, excluding controversy, and devoting itself to the maintenance, on their own broad base, of the Gospel and the Church; principles, which, it is but just to say, were most

strictly observed, while the Convocation was in existence, and even for several years afterwards; and which have, in some measure, continued to govern it even to the present day at the opening of its tenth year.

While the Convocation was thus in action, the old Massachusetts Episcopal Missionary Society continued to languish, notwithstanding repeated attempts to remodel and revive it; till finally, at the close of the year 1836, the new Massachusetts Episcopal "*Board of Missions*" having arisen as the accredited agent of the Convention itself, that Society surrendered its charter into the hands of the Legislature of the State, transferred its little effects and debts to the Board of Missions, and expired. Meantime, the Convocation, having effected much of the objects, for which it was organized; having restored activity even beyond itself to the almost paralyzed body of the Church in Massachusetts, and having added greatly to the strength of that Church, both in the number of its flourishing parishes and in the power of its religious life, as well as in the salvation of many souls, the fruits of its ministrations,—prepared to close its missionary labors, and to merge that part of its system in the more general organization of the Board of Missions for the State. This measure was, indeed, strongly opposed by several of its members, on the ground that it was, in itself, the best of domestic missionary organizations, as well as the best of *discretionary* means for promoting the growth of pure religion in the Church. Still, the desire of giving unity to the missionary operations of the Church throughout the State prevailed with the majority; and the Convocation therefore voluntarily transferred to the new Board both its missions and its missionaries, soon after the surrender of its charter by the old Missionary Society. Nevertheless, the *spirit* of the Convocation lived on. It was not a thing to die but with those, who had cherished it. For several years afterwards, it continued to meet under its original name; and even since that was dropped, its *form* has partially survived in the several smaller clerical associations, which have sprung up on its former field of labor. Its *missionary* work passed into the

hands of the *Board* in connexion with the Convention; but its meetings for social prayer and conversation among the clergy, and for preaching and exhortation to the people, are, with some modifications, perpetuated in the associations, which have been named, and which continue their meetings and their labors to the present day.

I have said that, in its progress, the Convocation realized some of its worst fears, as well as many of its best hopes. It met with opposition from the moment of its first public action, and continued to meet it till the day of its last deliberative motion. As it might have been expected, however, this opposition was most violent in its earliest stages. No sooner was the organization known than its members were charged with entertaining party designs; and this charge was reiterated, though with less and less confidence, as they passed quietly on towards the close of their labors.

On this subject the present writer feels qualified to speak; and he speaks but what he knows, when he says, that the charge thus urged was without any reasonable ground. If, indeed, by party designs in the Convocation, be meant a *tendency* to make its members of one mind in faith and affection; or to unite them in the pursuit of one object, the salvation of souls and the growth of the Church; or to prepare them for acting in peace, and possibly, though not certainly, in sympathy, whenever any of the great interests of the Church should demand their action; the charge may be said to have been just. In this sense, the Church itself, so far as it is filled with the true Gospel, and administered in a right spirit, may be called a party. It has a *tendency* to maintain and increase the party, of which Christ is the head, in distinction from that, which is governed by "the god of this world." But, if, by party designs in the Convocation, be meant, plans and measures, conceived of forethought and carried out with after-thought, for the promotion of individuals in the Church, or for the advancement of any interests, separate or diverse from the general welfare of the Church; no charge was ever more unfounded. Of all such designs, directly or indirectly entertained, the Convocation, from its

first thought and its first step, to its last breath and its last act, stood wholly guiltless. Never, it is believed, did any body of Christian ministers labor with a more single aim for one object, the growth of religion in their own hearts and in the hearts of their people. Never was any such body less justly chargeable with a design of promoting any mere party interests in the Church. At its meetings was often heard rising the prayer, which drew all hearts into one before a Father's throne. Silent tears often fell there at the thought of a Saviour's love for sinful men. The hand was often opened there to give of the little, which it held, to the holy work of missions. Plans were often devised there, and labors projected, for planting the Church on some hitherto neglected spot, or for rebuilding it in some of its waste places. Congregations were often gathered there, from amid the toils of the week, to listen solemnly to the word of life, as it sounded forth in the tones of love, and as it called to the work of repentance and faith, and to the labors of charity and zeal. And ministers of Christ often separated thence, blessing God that He had awakened them to new sympathy in His cause, and to new evidence of their sonship with Christ; or that He had given them fresh experience of the blessedness of brotherly love, and fresh proofs of the luxury of at least striving to do good. All these things, and many others like them, were heard and seen at the meetings of the Convocation; but never once the whisper of party intrigue and cabal; the plot and the counterplot, the mining and the counter-mining of an ecclesiastical campaign; the canvassing of claims in party leaders, and the discussion of questions in party strife. All these things, and whatever else was like them, would have sounded and seemed but as the gibberish and the glidings of an unbidden ghost, to every member of the Convocation; and the breath of prayer would instantly have laid the apparition beyond all power of rising again. Sweet is the memory of those days, on which ministers of Christ used to meet together upon that field of labor, sometimes with their Bishop in the midst of them, and always with an assurance that his prayers were rising in their behalf;

days full of the blessedness of brotherly love, and familiar with the peaceful and elevating power of a consciousness, that they were praying, and laboring, and sacrificing for that one object, which brought their Saviour down to earth, the salvation of sinful men.

The fruits of the Convocation are ripening yet; and, it may be hoped, will multiply with their ripening, till the great harvest day shall gather them all. Nor is this said with a wish to depreciate the valuable labors of its predecessor, the Massachusetts Episcopal Missionary Society. This body, till the occurrence of those events in 1831—2, of which I have given a sketch, and which led to its extinction, was both active and useful; many of its meetings were pervaded with a beautiful and blessed spirit; and the good, which it did, will remain to testify that it neither lived nor labored in vain. But, the close of its day was stormy; and the storm, in which it passed away, moved over the whole course of the Convocation itself. The rising of the Board of Missions was hailed, by many, as a bow of promise, foretokening the approach of a calm; and many a prayer has doubtless gone up, to the end, that, gathering to itself all the brightness and heavenliness of its predecessors, while it leaves below whatever in them was dark and earthly, it may long stand, both to collect and to radiate the life and the charities of our Massachusetts Church.

In leaving, now, this sketch of the Massachusetts Convocation and its times, I must go back for the purpose of gathering up the few unconnected incidents which lie along the way, already passed over. So far as they relate to the Bishop, however, they will be but few. He was almost incessantly engaged in travelling and laboring through his now growing Diocese. His Annual Address for 1834 shews an uncommon amount of duty thus performed. The separation of Vermont had narrowed somewhat the *circuit* of his travels; but it did not diminish the number of his journeys, or the amount of his labors. On the contrary, the growth of the Church in the other parts of his Diocese

quickly compensated for the portion, which had been cut off; and the calls for his services were kept steadily on the increase. Such, indeed, continued to be the case even to the close of his life. His last days were crowded full, if not fullest, of these abounding toils.

In the year 1834, I find a little item of correspondence, on a subject not without interest in itself, and made specially interesting in its connexion by the opinion on it, which was elicited from the Bishop. A highly respected Layman, in one of the distant parishes of his Diocese, was induced by circumstances to address to the Bishop, and some others of the Clergy, the following queries; dated,

"January 21, 1834.

"Will you obligingly favor me with your opinion on the following points?

"1 Are Oratorios of Sacred Music a proper entertainment for Christian people?

"2. Would you allow the performance of them in your Church for the ostensible object of raising money for the poor; admittance of course to be purchased only with money?

"3. Do you think that the use of holy Scripture in such Music, not for the avowed purpose of worship, is an irreverent use of it, though the persons using it may be of a good moral character?

"4. Admitting that you answer the first two in the affirmative, should you consider it wise to allow such performances in an Episcopal Church, recently established in a neighborhood, where it is only beginning to be popular; that neighborhood being composed, in a great degree, of serious, or professing Christians of other denominations?

I am, &c. E. A. N."

To these inquiries, the Bishop returned the following replies:

"Salem, January 28th, 1834.

"Dear Sir,—Your esteemed favor of the 21st is received;

and I proceed to answer, according to the wisdom given me, the important questions, which you propose.

"In answer to the first, *whether oratorios are a proper amusement for Christian people;* though being pleased or entertained by *music* is not, that I know, unsuitable to the Christian character, when but moderately indulged, yet, I have ever thought that using the Sacred Words and momentous truths of the Scriptures for mere entertainment is very improper. If Christians are present at such entertainments, they should continually reverence the solemn truths uttered, however others may disregard them.

"The second question, *whether I would allow of such in my Church, to raise money for a charitable purpose;* is not so easily decided. 'All things, which are lawful, are not expedient;' but under what circumstances things unlawful* may be expedient, is one of the most difficult questions in practical religion. St. Paul, in 'becoming all things to all men' went, in some few instances, farther than I should dare to go; though undoubtedly he did right. I should certainly regret to have such an exhibition in my Church; but still, I can easily conceive of circumstances being such as to render it, in its probable consequences, the less of two evils. Such cases excepted, I should not willingly consent to have them in my Church.

"The third question, I have virtually answered under the first. I think with the Rev. John Newton respecting it. I have often wished that, even in singing schools, which are supposed to be a preparation for worshipping God, such use of solemn Scriptural language could be dispensed with. It involves, however, much the same questions, as reading the Scriptures in common schools; respecting which Christians think differently. Worldly people will do what they please; religion cannot control them. Christians, in my judgment, should never use God's Word, or his house, but with suitable reverence and devotion.

"The fourth question, I have answered under the second.

* He apparently means, things about which there is no law.

I do not consider it wise to allow of that, or of any use of a Church, which has no respect to God's holy worship; except in cases, wherein a refusal will be likely to produce greater evils to the Church and to religion. Many such cases I have known; and you can easily imagine them. In things of this sort, the greater danger, no doubt, is of being too lax: but, in things not absolutely essential, we may be too rigid: and, in deciding the right course, we need to 'be wise as serpents and harmless as doves.' * *

* * * * * * *

Your very affectionate friend,
ALEX. V. GRISWOLD."

In the queries here answered, there are really but two main points. The one touches the use of Scriptural language *in* Oratorios got up for amusement; the other touches the use of our Churches *for* such Oratorios. Whether the Bishop has answered this latter to the satisfaction of all, all concerned must be left to judge. He appears to stand on the middle ground between those, who think, that the consecration of a Church edifice has no effect, in rendering a secular use of it improper; and those, who think, that such a consecration almost imparts a moral holiness to its materials. But whatever may be thought of his position in this particular, few serious Christians, I apprehend, will deny the justness of his remarks in reply to the former of the two points involved in the queries. The thoughtless use of Scriptural language in our fashionable Oratorios by those, who would shrink, with something like loathing, from the worship, which that language really implies, is an evidently gross impropriety. But, as the Bishop observes; "Worldly people will do what they please: religion cannot control them." In their entertainments, they mean to celebrate, not Messiah, but the Master, who has set him to music; and we must even give them the bold liberty, which they demand.

"Man praises man. Desert in arts or arms

Wins public honor; and ten thousand sit
Patiently present at a sacred song,
Commemoration-mad; content to hear
(O wonderful effect of music's power!)
Messiah's eulogy for Handel's sake."

During the year 1835, the Bishop was induced, by the growing pressure of circumstances, to relinquish the charge of a parish, and devote himself wholly to the care of his Diocese. After having been, therefore, for forty years, a laborious parish minister, twenty-four of which were spent in the double duties of parish and Diocese, he resigned his Rectorship of St. Peter's Church, Salem, and removed to the city of Boston, where he spent the remainder of his days; provision having been made, by the Diocese and by individuals, to supply the lack of a parochial salary. The circumstances, which rendered this step expedient were, the great increase of his Diocesan duties, and the gentle admonitions, which came from advancing years; standing, as he then was, on the verge of three score and ten.

This removal was the occasion of a very painful private correspondence with one of the leading members of Trinity Church, Boston; in which he was called to vindicate his course in the troubles of 1825 between Dr. Jarvis and St. Paul's, and in those of the memorable 1832; as well as in several other passages of his Episcopal life. This correspondence was one of intense interest. But, as I have already remarked, it is too early in the day to give the private history of those trying periods. Too many of the actors survive, and too many materials yet remain to be kindled into a blaze by the dropping of any spark of indiscretion, to render the doing even of full justice to the Bishop a safe and salutary measure. It is enough to say that, in this particular correspondence, he enters with his usual meekness, though with even more than his usual point, into the duty of self-defence; shewing the groundlessness of numerous and gross misrepresentations of his conduct, and proving that, throughout the troubles, which had beset him, he had done nothing but what had been required by the Canons of

the Church, and the duties of his office; and that, even in this, he had done as little, and done that little as kindly, as a faithful conscience and a meek spirit could either allow, or prompt.

His Annual Address for this year, besides shewing the usual amount of Episcopal duties performed, brings forward once more the subject of a Diocesan Theological Seminary, and urges it upon the consideration of his clergy and people. It also dwells at large on the expediency and probability of a dissolution of the Eastern Diocese, and the election of a Bishop for each of the four States, of which it was composed.

The General Convention of this year had just closed its important session at Philadelphia, after having remodelled our General Domestic and Foreign Missionary Society. That Convention had been characterized by an unusual appearance of union, brotherly love, and evangelical zeal; insomuch, that many looked upon it as the dawning of a new era in our Church; an era, from which was to date the universal reign of harmony, and of sound evangelical and Episcopal views, over the length and breadth of our communion. In this feeling, our Bishop was disposed largely to sympathize. Hence his touching allusion to the subject, when speaking of the General Convention in this Annual Address.

"Piety, and of course, love and a zeal for the spirituality of religion, are evidently increasing among our people. That system of evangelical truth, and of the doctrines of eternal life, which has long appeared to me the most essential to the Gospel of our blessed Saviour, is now received in our Churches more generally than, twenty years ago, I had any hope of living to see; and the sight of it inclines me to say with Simeon in the Gospel; 'Lord, now lettest thou thy servant depart in peace.'"

Alas! had he been gifted with a prophet's vision; could he, from that high point of observation, have looked forward and seen the tide of error, which was, even then, beginning to set westward across the Atlantic; could he have

foreseen, what his own eyes, before he finally slept with his fathers, beheld of the approach of this tide and of its setting up into the channels of our Church;—he might indeed have sighed to "depart," but his hope of departing "in peace" would have given place to heavy forebodings of evil to come!

While the Bishop, in his Addresses to the Convention of the Diocese in 1835 and 1836, was reintroducing and recommending anew and earnestly the subject of establishing an Episcopal Theological Seminary, the members of the Church in Massachusetts and Rhode Island were practically engaged in a renewed attempt to effect so desirable an object. In the former state, application was made to the legislature, by a Committee appointed on the subject, for an act of incorporation; and in the latter, a resolution was adopted in Convention to raise $25,000 as an endowment for one of the professorships in the proposed institution. At the same time, the Rev. Mr. Vaughan, of St. Peter's Church, Salem, was appointed an agent, by the Massachusetts Committee, for the collection of other funds through the Diocese in aid of the general objects of the Seminary. Accordingly, when the Convention of the Church in Massachusetts met in the year 1836, the Bishop, as chairman of its Committee, presented a Report, which shewed that a deep and lively zeal was felt, and that some encouraging progress had been made, in the contemplated work. Besides the $25,000 pledged from Rhode Island, the agent had obtained conditional subscriptions to the general fund of upwards of $22,000; while the several towns of Lowell, Worcester, Newburyport, Taunton, Northampton and Pittsfield, besides places not named, vied with each other in the liberality of their offers of land, as a gift for the site of the Seminary buildings. Definite offers from the three first named towns were made, each of which was estimated at the value of $10,000.

The Committee, in their reports, stated that an act of incorporation for the institution had been passed by the Legislature of the State;—but, as the bill afforded no

security, that the funds raised should be applied, exclusively and perpetually, to education for the ministry of the Protestant Episcopal Church; and was, moreover, made repealable, without cause or forfeiture, at the pleasure of the Legislature; they recommended, that the bill be returned to the Secretary's office with their non-acceptance respectfully annexed; preferring an un-incorporated institution, to one incorporated on such a base.

The Committee also reported that, although the sum of $200,000, as recommended in a resolution, passed at a highly respectable meeting on the subject in the city of Boston, was desirable as an ultimate endowment of the Seminary, yet it was expedient to open the institution for the reception of students, so soon as the sum of $100,000 should be secured;—and that it was desirable to endow three professorships, before expending any thing in the erection of buildings.

Such, with a plan for the Seminary, being the principal points touched in the Report, the Convention in Massachusetts, proceeded to appoint a Board of Trustees for the proposed institution, and to take measures for the increase of the funds to the amount required. And as the subscriptions, which had been obtained by the agent, Mr. Vaughan, were made on the condition that $50,000 be secured within a year from his appointment; the Convention, estimating the amount already subscribed at $26,000, voted to assume, and make itself responsible for, the sum of $25,000; in the hope that, although this could not be considered as a legally binding subscription, yet those, who had already subscribed, would feel so much of confidence in the ability and fidelity of the Convention, as would render them willing to pay their own subscriptions, and thereby place the full endowment of the institution, at no distant day, beyond reasonable doubt.

At the same time, the respective parishes in the state were called on to name the sum, which they would be willing to pay annually, for five years, towards raising the

actual endowment to the required amount of $100,000; as the result of which it was found that the further sum of $28,750 was, in this informal way, pledged.

Thus the prospects of an endowment stood, at the close of this Convention, as follows:

Estimated amount subscribed to the agent,	$26,000
Amount assumed by the Convention, -	25,000
Amount offered from Rhode Island, -	25,000
Amount promised by the parishes of Massachusetts, say, - - - - - - -	28,000
Total, - - - - - - -	$104,000

But, though these sums might with ease have been raised, had there been but *one mind* on the subject, and that mind as thoroughly energized and prepared for action as a large portion of the Church was found to be, yet the movement here came to a stand. The pledge of the Convention was not deemed sufficient by those, who had conditionally subscribed to the agent; their subscriptions, therefore, except in a few small sums, remained unpaid; the subsequent meetings of the Board of Trustees were unproductive of results; the Annual Convention in Massachusetts, for 1837, made a feeble attempt to revive interest in the subject; and then the whole work was once more silently abandoned.

It is true, that one reason, why this really spirited effort, (for such in truth was its original character) proved thus ineffectual, was found in the discovery, that the Rev. Dr. Potter, who had been looked to as a principal Professor in the proposed Seminary, could not be induced to return to Massachusetts, for the purpose of entering on the duties of the institution. Still, it is believed, that the failure had other and deeper reasons. The causes, which acted so powerfully in 1832, were yet in hidden, though effective operation. In their counteracting influence alone can be found a full explanation of the fact, that, notwithstanding the very deep interest in a Theological Seminary for the Eastern Diocese, which had been awakened in the minds

not only of a large portion of the clergy, but also of a corresponding portion of the laity; and notwithstanding the amount of promising effort for its endowment, which was actually made; the whole work was thus brought to a silent but immovable stand, and what may be termed the favorite object of the Bishop left to slumber for the rest of his life. I say, to slumber; for it is believed that, so far as endowed schools for theological learning shall be approved by the cool, second thought of the present and the coming age, the demand for such a school in the Eastern States still exists, and must ultimately enforce effectually its claims, and wake up effectually the plans and measures, which have fallen asleep. Whether such endowed schools *will* be approved by that second thought, is a different question,—and one, which need not here be agitated. It will be enough to say, that the best theological Seminary, which the Eastern Diocese ever had,—perhaps the best, that any Diocese will ever have,—was found by his students in Bishop Griswold's own house and parish at Bristol. There are many reasons why such *practical* theology, as was taught there, will ever, in the main, be found better than that, which is, to so great an extent, taught amidst the dreamy speculations and the scholastic subtleties of most, if not all, of the endowed institutions of Theological learning, whether in our own, or in other lands.

On the 17th of July, 1836, occurred the lamented decease of Bishop White; in consequence of which Bishop Griswold became the senior on our Episcopal bench, and the presiding officer in the house of Bishops. Upon the announcement of the event in Boston, a meeting of clergy was called at the house of Bishop Griswold, at which were passed truly appropriate resolutions, expressive of the sense, which the members of the meeting entertained of the great worth of the deceased, and of the bereavement sustained by his immediate family, by his Diocese, and by the Church at large; and recommending the clergy of the Eastern Diocese to take suitable notice of the affliction in

their sermons on some one of the Sundays during the month of August. At the same time, a form of prayer was set forth by the Bishop to be used on the occasion, whenever such commemorative sermons should be preached.

From what has already been said on this subject, it will easily be conceived that it was with extreme reluctance, and only after earnest solicitation, that Bishop Griswold consented to act as presiding Bishop, after the decease of Bishops Hobart and White. When once invested with *office*, properly so termed, its *duties* he would perform, whatever their performance might cost him. But when the question was, whether he should *take* office, or even assume a *new post* for the discharge of its functions, every manifestation of his character, which we have thus far seen, is luminous with this truth, that he was one of the last men on earth to appear where he had any reason for believing, that he was not wanted, or was not welcome. It is true, that, by a rule of the House of Bishops, adopted in 1832, he now became the presiding member in that House, whenever he should be present in General Convention; that it was his place to preside at all future consecrations, which he might attend; and that he was expected to perform certain other duties under the Canons. But, then, he questioned the propriety of that rule; and, considering that it was a *mere* rule, and might at any moment in General Convention be abolished, he did not look upon its existence, at that time, as any good reason why, under the peculiar circumstances of his case, he should consent to take the place thus assigned him.

Soon after the decease of Bishop White, he received a friendly letter from Bishop Onderdonk of New York, touching this whole subject. This letter has not been preserved: but the original draft of his reply is in my hands; and as it illustrates his feelings at this period of his life, I insert it, with the exception of that part, in which he speaks of the *peculiar* ground of his reluctance to take the place assigned him by the rule of the House of Bishops. Of this ground

enough was said when transcribing from his Auto-biography the account of his consecration. His reply to Bishop Onderdonk is dated:

"Boston, December 22d, 1836.

"Right Rev. and Dear Sir,—Your kind favor of the 7th inst. was in due time and thankfully received. Other engagements have caused some delay in the answer.

"I doubt the wisdom of making the oldest of our body the presiding Bishop. It is true, that his peculiar duties are not many, nor very important; but they are something; and by this rule they will frequently, as in the present instance, fall upon one, who resides far from the centre; rendering the discharge of them less convenient to him and to the Churches generally. I would prefer that he should be the Bishop of New York, or of Philadelphia. And, (as in the present case also,) these duties will often, if not always, fall upon one, who, by reason of old age, is least capable of performing them. My labors, too, in visiting Churches scattered over four States, once at least each year, occupy all the time, that I can well devote to journeying."

* * * * * * * *

"But we must take things as they are. Whatever may be my feelings, I desire, far as I am able, to perform every duty, which may not as well, or better, be done by another person. The question, on which your letter now calls for my decision, is, whether, under existing circumstances, I ought to be present at the meetings on the 7th and the 30th of June, as you propose, and also preach the ordination sermon." (These meetings were those of the Board of Missions in Baltimore, and of the Trustees of the General Theological Seminary in New York.) "I am very sure that others can perform all the duties proposed better and more acceptably than I can: but I would pay due regard to the request of the Domestic Committee, and to your friendly invitation; and it would certainly give me much pleasure to be present and act with my respected brethren on all those occasions. Besides the difficulties intimated above, I have three Churches to consecrate in three extreme parts

of this Diocese, which will require three journeys in the Spring. And if in June I journey to the South, I must also be absent from the Conventions of Massachusetts, Rhode Island and Maine, all of which I ought, if practicable, and it has been my intention, to attend. I may perhaps be at New York on the 30th, if not at Baltimore on the 7th. What I would now propose, and all perhaps that I ought at present to engage, is, to consult with the clergy and others of this Diocese; and if they approve, or consent to my absence from it, at a time, when I shall be most needed in it, I will, the Lord permitting, comply with all that you propose; of which I will endeavor to give seasonable information. But, considering the circumstances, above stated, and my very advanced age, it will be well that a substitute should be seasonably appointed, to preach the Missionary sermon, and also to deliver the Address to the students at the Seminary commencement.

"There is another subject, of not less importance, which it seems proper now to mention. A Pastoral Letter is to be prepared. For many years this has been done by one, in whom we all confided, but whose face we shall see no more. This, surely, will not henceforth be considered as the duty, *ex officio*, of the Senior Bishop. For several good reasons I should decline it. Probably the House of Bishops will appoint some of their members as a Committee for that purpose. But previous to our meeting, something must be done; and it is my desire and request, that you and others of our Episcopal brethren, who often have the opportunity of meeting, will consider of this subject, and some two, or more of you consent to prepare the Pastoral Letter for 1838. Should my life be prolonged till that time, I doubt not but I shall heartily acquiesce in what shall be presented.

"Accept of my thanks for your kind letter, and be assured that I continue,

With sentiments of respect and esteem,

Your friend, and brother,

ALEXANDER V. GRISWOLD."

The Rt. Rev. B. T. ONDERDONK.

Whether the Bishop actually attended the meetings, to which he was thus urged, I have not at hand the means of ascertaining. I have, indeed, a manuscript copy of an Address, which he delivered before the students of the General Theological Seminary; but whether it was delivered in 1837, or in 1841, I am uncertain.

In consequence of the action of the General Convention in 1835, allowing *small* Dioceses to request the House of Bishops to nominate, and the House of Clerical and Lay-Deputies to elect, Bishops for them, before they were entitled by canon to elect for themselves; Bishop Griswold suggested to the Convention of the Eastern Diocese in 1835, the expediency of once more entertaining the question of a dissolution of that body; since, now, the Dioceses of New Hampshire and Maine, though with less than six settled presbyters in each, would yet be able to obtain separate Episcopal supervision. In pursuance of this suggestion, a "Committee on the state of the Diocese" was appointed, who reported a resolution, to be acted on at the Convention in 1836, recommending a dissolution. Accordingly, in his Address for 1836, the Bishop thus recurs to this topic:

"The motion to dissolve this Diocese, made in our last Convention, and to be acted on in this, will, of course, occupy your very serious attention. It will, I hope and trust, be examined with caution and coolness, and decided in unanimity and peace. If the proposed measure be adopted, the effect, as I understand the question, will be, that the constitution of this Eastern Diocese will cease to be binding on any one; and that this Convention will meet no more. In whatever shall be your decision, I shall acquiesce. I know not of any material inconvenience, that will result from the dissolution. My Episcopal supervision is not, as I conceive, involved in this motion. Whether the four States, or Dioceses, shall hereafter be under *one* Bishop, or two, or more, are separate questions, which you can consider, or not, as shall be thought expedient. Should you determine on the dissolution, and the separate Dioceses continue under the *same* Episcopal jurisdiction, I would advise that their several

Conventions should be held at such distance of time, that the Bishop may attend them all, and deliver an Address to each. And I would also advise that the Easter collections should be continued for the benefit of each State respectively."

But, although some of the clergy supposed that a dissolution would now ensue; and though the sermon at the opening of the session, by Dr. Morss of Newburyport, was evidently written on that supposition; yet, when the proposed resolution was called up for discussion, it was soon ascertained that the feeling against dissolution was so *general* as well as so strong, that the whole subject was, by a very decided action, "indefinitely postponed."

The remains of the disunion, produced by the convulsions of 1832, continued to be felt more in the city of Boston, where this Convention of 1836 was then sitting, than in other parts of the Diocese. This, indeed, was an unavoidable result. The lava from a volcano cools sooner in the distant fields, upon which it has been cast, than in the crater itself, from which it was thrown. Nevertheless, though unavoidable, this result was yet to be deplored. And hence, the Bishop, like the Divine John, never tired of preaching love, thus improved his occasion:

"Permit me here to suggest two things, which would, in my judgment, tend to the increase of our Churches, and to their spiritual improvement, in this large and growing city. The one is, a greater and more general interest in the subject of city Missions. * * * * * * The other * * * * * is, a more earnest cultivation of love and union among all the members of our Churches and congregations in this city. I would not be understood as intimating that there is among us any *particular* deficiency of Christian harmony. But this, you know, is a subject which, from its importance, is never unseasonable, and to which *the peculiar circumstances of our Churches in this city* call our attention. The religion, which we profess, is a religion of love; and its best friends are they, who promote peace on earth, and good will towards men. The Church, to which we belong, more perhaps than any other

Church on earth, gives *this* evidence of being a true Church of Christ; in all its ordinances and institutions, it inculcates unity and love. Though the members of our Church are not backward in talking of our union, in my judgment it would yet be well for us to boast of it less and to unite more. Let us not forget who has said: 'By this shall all men know, that ye are my disciples, if ye have love one towards another.' We have as much need as had the Philippians, or as any Churches can have, to 'stand fast in one spirit, with one mind striving together for the faith of the Gospel.'"

Having thus gathered up the most important incidents along the way, over which we passed, in tracing the rise and progress of the Massachusetts Episcopal Convocation, I now resume the thread of events, and advance in the history of the Diocese.

During the winter of 1837, the Bishop had an attack of peculiarly violent and obstinate catarrh, or Bronchitis, attended with a painful cough, and much general weakness and suffering. For a long time, his recovery was doubtful, and his life hung in a most wavering balance. This, following as it did, a slight attack of paralysis, the previous winter, turned his thoughts forward more strongly than ever, in habitual contemplation of death, and to such measures as his apparently feeble hold on life tended naturally to suggest. The subject of a dissolution of the Diocese having been indefinitely disposed of, it was now well understood that, at the approaching Convention of the Eastern Diocese for 1837, it was his intention to propose the election of an Assistant Bishop. Whether he wished this assistant for the whole Eastern Diocese, or for one of the States only, as a component part thereof, there were then no means of ascertaining. The knowledge of his general intention, however, was sufficient to put the whole body of the Diocese into a motion, which, though not turbulent, was yet wide spread and strong. With a quiet power, the question went forth, "shall the assistant be for the whole Diocese, or for a part?" And, as it went, it found the clergy divided into two unequal bodies,

much the larger of which was in favor of an assistant for the whole. Accordingly, when the Convention assembled at New Bedford, on the 27th of September; and when the Bishop, as was expected, had presented the subject in his Annual Address, the extent of this preference was soon made apparent. The Committee, to whom this part of the Address was referred, having reported in favor of giving the Bishop the assistance, which he desired, a resolution was adopted, by a very large majority, to the effect that, whenever an assistant should be chosen, the election should be by the whole Diocese. It then became a question, whether the election should be made forthwith, or at either a special, or an adjourned Convention? An *immediate* election being deemed improper, it only remained to decide, whether a *special* Convention should be called, according to the provisions of the Constitution, or whether the Convention then in session should *adjourn*, for the purpose of making the proposed election. The determination was in favor of the latter; and accordingly the session was adjourned to meet again on the 10th of January, 1838, in the city of Boston.

This proceeding was plainly irregular, and defeated the object of the movement. A *special* Convention, called in conformity with the provisions of the Constitution, was the only proper step that could then have been taken.

Between the Annual Convention in New Bedford and its adjourned session in Boston, appeared two pamphlets; the first *denying* the right of the Eastern Diocese to elect an Assistant Bishop; the second *affirming* that right. Into the merits of this controversy it is not necessary here to enter. It will be sufficient to say that it was strictly courteous; but that, whatever may have been its influence, the proceedings of the adjourned session were governed more by the expressed views of the Bishop, and by the now admitted irregularity of the doings of the annual session at New Bedford, than by any arguments on the question of abstract rights. The Bishop was undisguisedly in favor of an election by one of the *State* Conventions: and it was manifest to all that an election by the *adjourned* Convention of the *Diocese*, would

be unconstitutional. When, therefore, this adjourned Convention met, it did little more than to reconsider the doings, on this point, of the annual session; and then go through with the mere empty form of nominating a candidate, to be elected by some one of the State Conventions; that is; in case any such Convention should see fit to elect the candidate in nomination. Indeed, the only other business of permanent importance transacted was, a renewed proposal of the amendment to the constitution of the Diocese, which had been formerly rejected, and by which the Diocese was to be dissolved on the demise of its first Bishop. This renewedly proposed amendment, of course, lay over for future action. The gentleman, nominated for election by State Convention, was the Rev. Alonzo Potter, D. D., upon whom, in any important question, it was always easy to unite the main strength of the Diocese.

After the final adjournment of this Diocesan Convention, the question of an Assistant Bishop was taken up by the Church in Massachusetts. Its Standing Committee held a meeting on the 9th of March, 1838, at which, as the Bishop's council of advice, they recommended him to propose the election of an Assistant to the approaching Convention of that Church in June. Such proposal was accordingly made; and it is almost needless to say that Dr. Potter was elected by a nearly unanimous vote. And although, from his absence in Europe at the time, his acceptance, or non-acceptance could not be signified, yet, at the General Convention, which met in Philadelphia the ensuing September, the regular testimonials in favor of his consecration were signed by both Houses of that Body. To the great grief, however, of his friends in Massachusetts, and to the disappointment of many high and pleasing hopes, soon after his return to this country he signified his non-acceptance of the election, notwithstanding the strong influence from various quarters, which was exerted to induce a contrary decision. Thus, a measure, fraught with promise of the highest good, fell void; and our now aged Bishop was left to labor still alone on a field of

multiplying duties, and under more than the pressure of increasing years.

The period thus occupied, from the session of the Diocesan Convention in New Bedford, September 1837, to that of the Massachusetts Convention in Boston, June 1838, was one of profound interest to the Church in the Eastern States. The disunion of former seasons was again manifested, though with little of its asperities of feeling. The ecclesiastical elements were heaved into strong motion; but the waves thereof seldom broke into spray. The spirit of movement was perhaps deeper and wider than ever: but it was also under a stronger and more salutary control. Much was done, that might better have been left undone; but nothing transpired to break the decency and the harmony of either official, or personal intercourse among the clergy, or between any of the clergy and their Bishop. In looking back upon the period as one of strictly Diocesan action, or as one, which contemplated the election of an Assistant Bishop for the Eastern Diocese itself, it must be evident, from the light, which this history has thrown on the subject, that, let the right of the Diocese to make such an election have been what it may, such an election would probably have been an unfortunate measure. True, the constitution of the Diocese, when first adopted, contemplated a succession in its Episcopate. Evidently, too, under our general canons, the Diocese, which has a right to elect a succession of Bishops, has an equal right to elect an Assistant Bishop, to form a link in that succession in case of survivorship. It must also be acknowledged that the attempt to dissolve the Diocese, during the life of Bishop Griswold, or even to legislate for its dissolution at his demise, had been so often unsuccessfully made, as to favor the supposition of an intention to perpetuate the system under an actual successorship. But, then, without looking at the question, whether the Diocese was, at its origin, so constituted as to vest in it a legal, or constitutional right to maintain a succession of Bishops, it must, I think, be admitted that the single, secret bond, which was holding

the body together in 1837, and which continued to hold portions of it together till 1843, was, the thread of Bishop Griswold's life, made temporarily strong by the love and veneration, which all parties felt for his person, his character and his faithful labors; and that therefore, had this body, thus held together, proceeded, according to its own constitution, to call a special Convention, and to elect an Assistant Bishop for the whole Diocese, the doubt, which, in the minds of many, hung over the question of the legality, or constitutionality of its original organization, would have been carried with such weight into the General Convention as to insure ultimate defeat to the measure, in a refusal to consecrate the candidate elect. The weight of this doubt, added to that of the great inexpediency of attempting to perpetuate an organization, which, however necessary at the outset, in the enfeebled state of our Eastern Church, was manifestly unfit for perpetuity, after the various parts of that Church had grown up into strength, would, in all probability, have turned the scale against any application for such an Assistant Bishop as was, at first, contemplated. The error, therefore, of the New Bedford Convention in adjourning for an election, instead of constitutionally calling a special Convention to elect, was, in one sense, a fortunate error. For, though the subsequent action of Massachusetts was without other fruit than that of bitter disappointment, yet this disappointment left the Church free from agitation and increasingly disposed to harmony; while defeat, before the General Convention, of the measure contemplated by the Eastern Diocese, would have produced still more bitter fruit, besides entailing on the Church the mischiefs of possibly lasting strife.

The history of the Eastern Diocese is now virtually at an end. At its annual Convention, September 1838, the amendment to its constitution, proposed at the adjourned session in January, was adopted by a nearly unanimous vote; and thus the main question, which the organization involved, whether the Diocese should out-live its first Bishop? was settled. His demise was to be its dissolution. From this

moment its existence became a mere matter of form; or at most, furnished its Bishop with his annual opportunity of addressing, as usual, the assembled clergy of his jurisdiction. Action, legislative, missionary, and executive, now tended more strongly, and more exclusively than ever to the Conventions of the separate parts, of which the Diocese had been composed. During the years 1838, and 1839, New Hampshire and Maine, as has been remarked, availed themselves of their constitutional privilege of withdrawing, by consent of the Bishop and of the other States, from the body; retaining only provisional jurisdiction from Bishop Griswold; while Rhode Island, after a violent, and somewhat disorderly effort to withdraw, finally voted to remain, principally on the ground of attachment to their Bishop, and a determination to stand by him while he lived. Thus the Diocese resembled the homestead of a grown up family; the children of which are preparing to settle on their respective portions of the patrimonial estate; resolved each to cultivate with increased diligence and skill his own share; while the aged parent, venerable in authority, and maintained in the comfort and the quiet of his old home, moves round among them, counseling all, laboring for all, and striving, with his best remaining strength and wisdom, to perfect the establishment, and to promote the prosperity, of all.

At the organization of the Diocese in 1810, so feeble was the Church in the respective States, and so powerful were the obstacles, which hindered its growth, that the necessity, which prompted their union, generated also the idea of its perpetuation, at least beyond the life of any man then living, and suggested a corresponding provision for the election and support of an Episcopal succession. In this view, it was one of the most important organizations in our American Episcopal Church. And yet, in less than thirty years, so silently, yet effectually, had the labors, example and influence of its Bishop rolled those obstacles out of the way, and so gradually, yet largely, had the blessing of God multiplied the fruits of his ministry, that not only had the necessity for the union ceased to exist, but a contrary necessity for its disso-

lution had come in, and brought it virtually to an end, years before it reached the limit of its first Bishop's life. Henceforward, instead of *one*, start forth *four*, and, running beside that of Vermont, they become *five*, separate threads of narration, to him, who would write the future history of our New England Episcopal Church. For, though no new Bishop for any one of the separate parts was now chosen, yet, from the moment, when it become certain that the Diocese, as a whole, would not survive its first Bishop, it ceased entirely to be an object of common interest; and Massachusetts and Rhode Island, as well as New Hampshire and Maine, were as really distinct Dioceses, cultivating each its own separate interests and institutions,—interests and institutions separate though not conflicting,—as they would have been, had even the *name* of the Eastern Diocese been no longer in existence. From this point therefore, I shall have little more to do than to follow the thread of Bishop Griswold's public life to its termination, as it connects him not only with his own Diocese, but also with the Church at large.

We have already seen that, upon the demise of Bishop White in 1836, Bishop Griswold expressed a decided unwillingness to prepare the Pastoral Letter for the House of Bishops in the General Convention of 1838. So strongly, however, was he urged to this preparation by his brother Bishops, that he finally consented; and his first Pastoral Letter to our Church throughout the United States was read a few days only before the session of that Convention of the Eastern Diocese, the notice of which we have just closed. His health had been so much enfeebled, and his voice so much affected by the dangerous illness of the previous year, that the reading of the letter before the two Houses was, at his request, assigned to Bishop Onderdonk of New York. It was an interesting paper, discussing no one subject at length; but touching upon a variety of important topics, rendered still more important by current events; and filled with the kind and candid views, the chastened and holy feelings, the sound and Scriptural principles of its eminently Christian author.

The first Bishop, at whose consecration he presided, after he became Senior on our Episcopal Bench, was Dr. De Lancey of Western New York. His consecration took place in May, 1839, at St. Peter's Church, Auburn; at which place, in compliance with the request of the Convention of that new Diocese, Bishop Griswold had very cheerfully appointed the services of that interesting occasion.

The annual Convention of his own Diocese followed in September. At the previous session in 1838, it had been proposed so to amend the constitution, as to make the Conventions of the Diocese for the future *triennial* instead of *annual*. In view of the possibility of their adopting this proposed amendment, at the present session, the Bishop addressed his clergy and laity, as though this were probably the last meeting with them, which he should ever be permitted to enjoy. He prefaced a view of the Diocese, for the last twenty-eight years, and of the growth of the Church in the various States composing it, with the following reference to himself; and few, who heard him, will ever forget the touching simplicity and pathos of manner, with which he spake. Many heads fell upon heaving bosoms, and many tears dropped in silent places, while the holy man touched on his own ministry; and especially while he expressed his fear, that he had been led to preach the Church more, and Christ less, than he ought to have done. Speaking of the proposed amendment of the constitution, he said:

"Supposing it to be adopted, I may well consider this as the last time of my addressing the Convention of the Eastern Diocese. Happy would it be, could I, with St. Paul to the elders of Ephesus, say; 'I have kept back nothing that was profitable unto you; I have not shunned to declare unto you all the counsel of God.'

"It has no doubt been observed by many, perhaps by all of you, that, in my visitations, I have spoken much of the tenets, rites and usages, by which the Episcopal Church is distinguished from other Protestant Christians. I have endeavored to do it in such manner as not to give needless

offence, nor to increase or perpetuate the divisions, which so unhappily exist. My intention in preaching so much on subjects, which seem to be but of secondary importance, has been, the instruction of the people in what they were more generally ignorant of than of other parts of religion. To give to those, who ask, and are willing to hear, a reason of the hope that is in us, provided we do it as an Apostle directs, 'with meekness and fear,' will have a good effect. Unhappily, in our sectarian controversies, the spirit of *meekness* is too little manifest; and many Christians advance their favorite dogmas without the appearance of any *fear* of being in error, or causing division, or being uncharitable. The too general ignorance, or misapprehension of our distinctive principles makes it more necessary for *us* to explain, or give the reason for what seems to them our peculiarities, than for other Christians of theirs. Our brethren of other Churches should think of this, and not be offended when we shew the apostolic authority for what we practice and teach. But still, I am not without fears that I may have devoted too much of my time to preaching the Church rather than Christ. The doctrines of his Cross are the most effectual in converting the heart and saving the soul. The fallen state of man, redemption by Jesus Christ, and justification through faith in his sacrifice for our sins, should be the main subjects of our public sermons, and of our teaching from house to house."

Alas! If he had such fears of bestowing a disproportionate attention upon the building, to the neglect of its living occupant, albeit the great burthen of his long ministry had been "Jesus Christ and him crucified;" what must be the sad retrospect of some, when, from a death-bed, or at the judgment day, they are called to review their ministerial lives, and to see with what heated toils they have all along been working on the Church, and with what lack of zeal they have urged the Gospel of Him, who is Lord of the Church!

The amendment of the constitution, above referred to, was called up after the delivery of the Bishop's address; but, upon debate, it was rejected, and the venerable man lived

to meet and address his Convention at three more of its customary annual sessions, in the enjoyment, too, of his customary health and strength both of body and of mind.

Soon after the rising of this Convention, he received a letter of inquiry, to which he returned the following reply. His answer explains the subject of the inquiry, and also exposes the folly of that extreme theory, into which some are ever prone to carry out the peculiarities of our Church.

"Boston, Oct. 26th, 1839.

"Rev. and dear Sir,—I have the pleasure of receiving your favor of the 21st; but, being about to set off on a journey, am obliged, either to postpone the answer till my return, or to write in much haste. As I have chosen the latter, be pleased to excuse what may seem a neglect of full attention to the subject of your inquiry.

"Permit me to say, in reply, that, in my judgment, the notion, maintained by some, that we must never, in social worship, use any prayers, but those in the Prayer-book, is unscriptural and injurious to our Church and to religion: that, of this, our clergy are generally sensible in their use of other prayers; as, for instance, in visiting the sick, though for this occasion the Church has provided a form, and ordered that it *shall* be used: that, for occasions of social worship, for which the Church has made no express provision, the Bishop may set forth forms appropriate to such occasions: and that our Church has made such provision but for morning and evening service.

"'The form of Bishop Hobart for a third service' is an evident departure from the *letter* of the 45th Canon of 1832; but we may reasonably suppose that this Canon, in its *spirit*, has regard to the stated seasons of prayer and preaching, when, certainly, the regular service, and no other, is to be used.

"How extensively the prayers, which I have published, are used in my Diocese I do not exactly know. By many of our clergy, those of Bishop Hobart, in Sunday-schools especially, are used in preference. I designed them, gene-

rally speaking, for extra occasions of social worship, when they might be more appropriate, and better express what was particularly desired to be offered in prayer, than the very excellent, but more general forms of the Prayer-book; and especially for such occasions of social worship as you mention; of 'an evening lecture' even, 'in a lecture-room or school-house.' I know not why preaching, or exhortation, should alter the case. If, in *all* cases, we adhere to the strict, literal sense of the above mentioned Canon, how can the Gospel, *by us*, be ever preached to the heathen? They, who have attended the meetings of our General Board of Missions, must have seen what common sense has taught our Bishops and clergy respecting the occasional use (in the Church even,) of other prayers besides those in the Prayer-book.

"I would write more upon this subject did not want of time compel me to lay down the pen.

With kind regards,

Your very affectionate friend,

ALEX. V. GRISWOLD."

The Rev. Gurdon S. Coit.

The prayers, of which the Bishop speaks in the above letter, as his own, are contained in the volume, which he issued several years before this date, and which has succcessively passed through several editions. They are a miscellaneous collection, partly in the language of the Prayer-book, and partly in that of other authors, but very largely original; adapted to a great variety of occasions; and abounding in strains of deep and fervent devotion. Perhaps, however, it may be questioned whether, in this work, he has succeeded so well as he would have done, if, instead of attempting to combine the various forms of others with his own composition, he had simply given himself up to the easier flow of his own worshiping spirit, filled as it was with the richness of the inspired word, and of our own Liturgy, and gifted as it was from the teachings of that Di-

pine Illuminator, who helpeth all our infirmities, and without whose aid we can never acceptably worship the Father.

On the 17th of May, 1840, was held in St. Bartholomew's Church, New York, a "Farewell Missionary Meeting," preparatory to the sailing of the Rev. H. Southgate for Constantinople and Mesopotamia. On that occasion, the letter of instructions from our Foreign Executive Committee to this their Missionary was read, with a promise that it should be followed by a general letter of introduction and instructions from the senior Bishop. Mr. Southgate sailed on the 22d of May; and Bishop Griswold's letter of introduction and instructions reached him in Paris, the following July. This latter document has been made the occasion of strange imputations upon its author, in consequence of recent events among the various Missions to the Eastern Churches, and of the sad calamities, which have fallen on the Nestorian tribes in those countries; as though Bishop Griswold, and the Missionary brethren, who acted with him, had been secretly and warily laying a plan for building up our Mission there on the ruin of others, and for working changes in the East, from which have flowed, as a result, the most unheard-of atrocities! I cannot here enter into the history of this whole affair. For the two letters of instructions from the Foreign Executive Committee and from the senior Bishop, as well as for the account of the "Farewell Missionary Meeting" at St. Bartholomew's, the reader is referred to the Spirit of Missions for June, 1840, p. 176—190; and for July, 1840, p. 210—214: while the history of the Missionary events, and of those dreadful calamities, which have recently fallen out, among the Oriental churches; as well as of the imputations, which have been brought against the senior Bishop's letter of instructions; may be found by a reference to the various religious and secular papers of the city of New York for the last few months. It is enough for me to say that the designs imputed to Bishop Griswold and those, who acted with him, were utterly foreign to his nature, and could never by him have been conceived.

They are contradicted by the whole history of the man, as well as proved to have been falsely imputed, by the stubborn testimony of facts.

Between the General Convention of 1838 and that of 1841, Bishop Griswold, as the senior, was engaged in a correspondence with Foreign Bishops, on the subject of establishing terms of intercommunion between the Protestant Episcopal Churches of England, Ireland, and Scotland, on the one side, and of the United States on the other. In the discharge of this duty, he addressed letters to the Archbishops of Canterbury and Armagh, to the Primus of Scotland, and to the Bishops of Montreal, Nova Scotia, Jamaica, and Barbadoes; from all of whom he received most kind and fraternal replies, opening the way for regular and truly Christian intercourse between the respective Churches represented. But as, in this, he acted as the mere agent of the General Convention, and as the correspondence is chiefly of a business character, it is not deemed important to insert it in this work. The nature, object and result of the correspondence may be seen by referring to the Journals of the General Convention for 1838, p. 93—95; and for 1841, p. 107—8.

Meanwhile, his labors in his own Diocese continued, as usual, abundant; in naught diminished by the gathering burthens of age. The close of his Annual Address, however, shews that his mind was growing habitually familiar with the thought of death; and that he looked forward to the dissolution of his Diocese and of his body as an event, which had already come in sight amidst the foreshadowings of the future.

The year 1841 was somewhat fruitful of incidents in the life of this beloved man of God. At its opening, he was in feeble health; and, looking forward to the General Convention, which was to assemble towards the close of the year, and to the possibility of his not being then alive, or able to attend its session, he addressed letters to Bishop Moore, as the next in seniority, and to Bishop Meade his

assistant, urging them to take measures for preparing the customary Triennial Pastoral Letter from the House of Bishops. The Oxford Tract controversy was now widely agitating our Church; and it was deemed a matter of deep importance, that the next Pastoral Letter should, whatever topic was selected for discussion, take true Protestant and evangelical ground. This fact gave character to the replies which he received, especially to that from Bishop Meade. As both these replies are interesting and not of great length, I here insert them. The following is from Bishop Moore.

"Richmond, Va., January 23d, 1841.

"Rt. Rev'd and Dear Sir,—Your favor of the 14th inst., came duly to hand; in which you have appointed the 2d Sunday in Lent, March 7th, for the consecration of the Rev'd Dr. Elliott of Georgia, and have designated the Bishops of Maryland and North Carolina, in connexion with Bishop Meade and myself for the work of consecration; all of which appointments I approve and will strictly comply with.

"I have attended, also, my dear brother, to the representation, you have given me, of the state of your health, and of the possibility of your being unable to attend the General Convention. Believe me, when I assure you how deeply your absence would distress my mind; but when I notice the strong hold, you had, of your pen, when your letter was written, I indulge the hope, that your health, however delicate at present, will be restored so far as to admit of the trip to New York; which, as it will be by water, cannot much fatigue you.

"The Pastoral Letter, to which you have alluded, will, I hope, be drawn up by yourself; and, as your voice is weak, be read in the presence of the Convention by our friend, B. T. Onderdonk.

"Should any thing occur to prevent you from preparing the Pastoral Letter, we will endeavor to produce something, which may answer the purpose; so that you need not permit that circumstance for a moment to oppress your mind.

"With my fervent prayers for your recovery, believe me, my dear brother,

With great respect and affection,
Your friend and brother,
RICHARD CHANNING MOORE."

The Right Rev.
BISHOP GRISWOLD.

Bishop Meade's reply was more specially confined to the question, who should write the Pastoral Letter? though it touched strongly on the subject of Tractarian Theology.

"Millwood, January 21st, 1841.

"Rt. Rev. and Dear Sir,—Yours of the 14th came to hand last evening, and I have written, this morning, to Bishop Moore.

"I am deeply, but I hope not improperly, affected at the mention, which you make, of your feeble health. You are in the hands of God, who will use either your life, or your death, for the benefit of his Church. You speak of the next Pastoral Letter. I thought of it much last night on my pillow. My beloved father, *you* must write it, and you must do it *now*, at once; whether you shall then be present to read it, or to hear it read; or whether you shall then be sick at home, or at rest with God. Bishop Moore will adopt it as his own, if you be at rest; and the house will not dare to reject it; or, if it should, I, if alive, will see that the Church has the benefit of it in some way. Thus, though dead, you will speak some last, effectual words to the Church in America. Our last moments are moments, ofttimes, of peculiar light and grace; and such, I trust, yours will be to the Church while penning your second Pastoral Letter.

"Most truly rejoiced was I to see the resolution to publish all past addresses to your Diocese. I expressed a desire for such publication many years since; for your addresses always did me good when I read them.

"I have prepared a sermon for the consecration of Dr. Elliott, in which I have endeavored to be faithful. I wish I could be with you, that I might read it and have your advice on one or two delicate points.

"Should any thing occur to me as proper to be introduced into the Pastoral Letter, I will write; but God will instruct you, on your bed of sickness, in all things.

"Whilst I write as though to one, whom I shall never see again, I cannot but cherish the hope that God will permit us to see each other's faces again, and to take counsel together for his Church." * * * * *

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"Praying that God may abundantly bless you in all your prayers, and thoughts and works for His Church, I remain, as ever,

Your sincere friend and brother in Christ,

WM. MEADE."

The Right Reverend
BISHOP GRISWOLD.

The passage in the above letter, which touched on the subject of the Tractarian Theology, I have omitted, as containing some personal references not intended for the public eye. The *resolution*, to which Bishop Meade refers, and which contemplated the republication of Bishop Griswold's Episcopal Addresses and other official documents, was passed at the Convention of the Eastern Diocese, September 1840; but, in consequence of the removal of one of the Committee, to whom the matter was referred, it was never fully carried into effect.* I have already remarked, that a

* The vacancy in the Committee, here referred to, was indeed filled at the Convention of the Eastern Diocese in 1841; and the Committee, thus again complete, was continued for the purpose of its appointment. At the next Convention, also in 1842, the Committee was enlarged by the addition of a member from each of the four States, Rhode Island, Massachusetts, New Hampshire and Maine; with a view to the collection of materials for a history of the Eastern Diocese, to be prefixed to the volume of the Bishop's Addresses. And, had he lived, it is probable that

judicious selection from those addresses and documents would still be a valuable service to the Church, furnishing a volume full of wise thought, sound polity, Scriptural doctrine, and heavenly piety.

As to the Pastoral Letter, though this be a little before its time, yet, to save recurrence to the subject, it will be sufficient to state here, that Bishop Griswold's health was so far restored, that he not only wrote that paper, but also was present at the General Convention in October, and read it before the two Houses in joint session. He chose for his subject; the Doctrine of our Church on the Article of Justification by Faith, in connexion with that on the necessity and place of Good Works;—or the double question, what must we *believe*, and what must we *do*, in order to be saved? His discussion of it was clear, able and full of the marrow of the Bible. It was received with an expression of universal approbation; so much so, that, upon retiring from the Convention, he expressed his fear that he had not been rightly understood, or that if so, he had not succeeded in placing his true views distinctly before the two Houses; inasmuch as he had certainly intended to shew that the doctrine of our Church is not that held by the members of the Tractarian School. The truth is, it seems to have been expected that he would assume a controversial attitude, and attack by name the theology of the Tracts. He did not do so. His discussion was direct. It gave no side blows at specific theories. It went straight forward with the doctrine of the Bible and the Articles. It was therefore impossible to disagree with him without at least appearing to disagree both with the standard of Revealed Truth, and with the teachings of our own Church.

we should have had,—not the present work, combining his *Memoirs* with the history of his Diocese, but the desired volume of his *Addresses*, prefaced by that history. The Christian's heart should say; "the will of God be done." But nature is fain to utter the wish;—"Would that he had lived, and that the substitute for the present work had thus fallen upon the abler hands, to which it had been assigned!"

It cannot, indeed, be denied that, had he chosen for his theme the single point of justification by faith, he would doubtless have brought out more palpably the difference between our doctrine and that of the Tractarian School; because the limitation of his theme would have given him more scope for amplification. But, as a brief treatise on the *true harmony* between our two doctrines of justification by faith, and of the necessity of good works; or, on the real agreement of the Apostles, Paul and James, in these fundamental articles of our religion; the letter is an admirable production and well worth careful study. Some of its thoughts are like the "apples of gold in pictures of silver."

But, however studiously the Pastoral Letter avoided all direct allusion to the controversy, which was agitating our Church, its author had occasion, before proceeding to the General Convention, to shew, by no equivocal manifestation, how he stood affected towards that controversy. I allude to what transpired at the Annual Convention of his own Diocese in September, 1841. Two of his clergy had seen fit to introduce into their Chnrches certain chancel arrangements, favorite with the disciples of the Tractarian School, if not peculiar to them. In visiting their parishes, these things struck him with surprise, as indicative of a theological leaning, which he had not expected to find in any part of his Diocese. Its very first manifestation, therefore, he at once determined to mark with his decided disapprobation; not because any peculiar position of the material things of the Church was, in itself, essential; but because, under the interpretation of circumstances, it was an index to the approach of errors, which he considered fatal to the purity and life of the Gospel. In his Annual Address for this year, therefore, we find him adverting to this subject in these terms:

"It is pleasing to see the improvement, which is generally being made in the construction of our Churches. St. ——'s in P——, is a beautiful, and, for the most part, a convenient Church. But I was pained in noticing the

uncouth and inconvenient arrangement of the Chancel. I trust that none in this Convention need to be reminded of the absurdity of going back to the dark ages of Christianity for the models of our Churches, or for the manner of worshiping in them; or of adopting any of the fooleries of ignorance and superstition. God requires us to act as rational beings, not as idolatrous heathen. All the services should be performed in a place and manner the most commodious to the minister and the people. Whether he preaches, or prays, or administers the ordinances of Christ, he should be in the view of each and of all the congregation present. And in prayer, it is quite as fitting that he should face them, as that they should face him. To turn from them to the communion table, implies the supposition that God is particularly present there, and sanctions the abominable doctrine of Transubstantiation. God has promised to dwell *in the hearts* of His worshiping people; and Christ has expressly declared that where a few of them are gathered together in his name, there he is *in the midst of them*. We are sure, then, that Christ is, by his Spirit, among the people; but we have no assurance that he is on the table more than in any other part of the Church. Our bodies are the temples of the Holy Ghost. But God has no visible representation on the earth, and forbids our making any; His likeness is to be formed in our hearts."

More briefly, but in the same tone, he noticed the peculiarities in the other of the two Churches, to which I have referred.

"With sorrow I add," (after having noticed the pecuniary condition of the parish,) "that I was pained and mortified at the strange derangement of the reading-desk and the communion-table, and at other exhibitions within the chancel, evidently corresponding with the idolatrous conceits of Christians in those corrupt ages of the Church, which some affect to call *primitive*. In regard to this, their house is now in a worse state than St. ——'s in P——, or than any other Protestant Church that I ever beheld. But, it may easily be

restored to what is fitting and convenient; and, as I hope, soon will be. Let us not *look back to Egypt*, lest we *perish in the wilderness*."

These notices, it must be confessed, are sufficiently pointed; but I shall have occasion to recur to the subject, when I think it will be evident that they were not undeservedly severe. I pass, now, to what grew out of the General Convention, which soon followed, and at which the Bishop read the Pastoral Letter above noticed.

At that session, the Rev. James C. Richmond applied to the House of Bishops to be consecrated a Missionary Bishop to the Turks; offering to undertake the mission at his own charge. His application was not granted. He therefore took measures for visiting England, with a view to the attainment of his object through the Bishops of the English Church. As preparatory to this visit, he applied to Bishop Griswold for a letter of introduction to the Bishops, Clergy and faithful of the Church of Christ in foreign lands; and, after much importunity, succeeded in obtaining the Bishop's signature to a form, which Mr. R. had himself prepared.

This measure was very severely censured in the New York Churchman, both by its Editor and by a contributor to its pages signed "*Ordo*;" charging Bishop Griswold with acting, (through a weak kindness indeed, and without wrong intention,) by a sort of usurped authority, in the name of the Church; and with doing for Mr. R. what no one but his Diocesan in New York could properly have done. His act was represented, with whatever of innocent intentions on his part, as "a quiet and virtual assumption of the Patriarchate;" and as bearing "a semblance of Archiepiscopal authority." At the same time, the Bishop of New York addressed letters to the Archbishop of Canterbury, and to the Primus of Scotland, in which the same views of the Bishop's act were taken, though of course they were expressed in courteous and inoffensive terms.

It would swell this work too much to give all these

papers at length: they may be found, with the Letter of Introduction to Mr. Richmond, in the New York Churchman, and in the Numbers for Dec. 11th, 18th and 25th of 1841. Their character will be sufficiently obvious to the ordinary reader from the reply, which the Bishop sent to that paper, and which was inserted in the number for Jan. 15th, 1842. This reply, I think it proper to insert here, in order that all who read this work, may at least see with what views Bishop Griswold acted in this somewhat unpleasantly notorious transaction. It cannot be denied, that the movement of Mr. Richmond was a singular one; and that the letter, which he bore with him to England, was such as Bishop Griswold himself would never have written. Still Mr. R. pleaded his cause with so much of honest earnestness; there were, at the time, so many apparently strong reasons in favor of his project; and the letter which he carried, though needlessly oriental in its style, was yet so inoffensive in its character, that nothing more need be said by way of apology for the part, which Bishop Griswold acted, than what he has himself said in his own defence. The following is his letter "to the Editor of the Churchman."

"*Rev. and dear Sir*,—In your paper of Dec. 11th, 1841, I find some 'strictures' on a letter of recommendation, which I was induced to give my esteemed friend, the Rev. James C. Richmond; which strictures you pronounce to be 'very just.' For many years I have noticed, that there are contributors to the Churchman, who are remarkably *willing* to find fault with me; which, I am very sensible, they who are so disposed, may easily find. Generally, when censured, I have said nothing in justification, leaving it with those, whom it may concern, to judge of my character and conduct as they may think to be right.

In the present case, it is more than insinuated by your correspondent, 'Ordo,' that I have violated truth and the institutions of the Church. And, in addition, you are pleased to inform the public, that what I have done 'might lay me open to *unpleasant animadversion*;' which I hope will be

soon forthcoming, that the Church may know the worst of my conduct. As this public accusation concerns not merely my character, but the interests of our Church, I think myself called upon to make the following statement:

"When I was lately in New York, the Rev. Mr. Richmond mentioned to me his intended enterprize, and memorial of the Bishops. I advised him to do neither. Though he has some eminent qualifications for a missionary among the Turks, and though I respect his zeal for the Church and for religion, which I believe to be as pure and disinterested as any of us can boast of, I yet feared that he would injure himself, without being able to do much among the Turks for the Church. I also reminded him of the little, if any, probability of his obtaining Episcopal orders for such a Mission from any source whatever.

"As I was leaving the city, at his earnest request I gave him a general recommendation, in very few words, simply signing my name. When I was in the boat, and as it was just leaving the wharf, he came on board, requesting me to add the title of Bishop, which I reluctantly did. I have ever had a dislike to giving myself titles; nor have I wished that others should give them.

"Not many days after, he called at my dwelling in Boston, informed me that he had fully determined on his proposed journey to the East, and requested of me recommendations more full and formal. I, for some time, declined adding any thing to what I had already given; but he was so very urgent, that I at length told him he might write what he wished me to sign, and that, seeing he was determined on making the attempt, I would, from friendship to him and a desire to aid him, (if without making myself ridiculous I could do it,) comply with his request. He soon brought me what he had written. To several things I objected. He was in haste, and soon left me. Hoping to see him again before he left Boston, I laid the writing aside. He did not call again: but sent a young man to take it from me to another, who was to write it on parchment. I looked it over in haste, erasing some parts, and reluctantly leaving others,

which could not well be altered without writing the whole again. I never put my name to any thing with less willingness, having from my youth disliked any unnecessary appearance before the public. It did not, indeed, occur to me that it might be published in this country. But, after reading it again, as published in your paper, I can discover no deviation from truth, nor the violation of any canon or rule of our Church. I was sensible, (perhaps too sensible,) that I exposed myself to ridicule. If I had less of pride it would be better.

"It seems the words, '*our* presbyter,' have given much offence. I can most truly say, that the conceit that such phraseology was virtually claiming him to be of the Eastern Diocese never entered my mind, till I read it in the Churchman. I can also say, that I have not been in the habit of aping the royal style by speaking of myself in the plural. When, in official acts, I am constrained to do it, it is not as particularly regarding myself, but as being one of a body consisting of many members, and as acting in behalf of the Church; as, indeed, I use 'in secret,' the first word of the Lord's prayer. In this present case, the pompous style of the letter was one of the things to which I objected, but finally let pass, to gratify a friend. In letters dimissory, I do not say: '*our* presbyter,' but, as the Church directs, speak of myself in the singular number. I thought then, and still think, that I may say of one, who was brought up in the Eastern Diocese, whom I ordained, and who has lived in my family, that he is 'tried, approved, and well-beloved.' I certainly so believe, and I so esteem him. I have not pretended to transfer him to any Diocese, but have simply commended him to 'the notice, kindness and hospitality' of all Christian people, 'as one who is willing to spend and be spent, &c.,' which I believe to be remarkably true.

"To what he had written towards the close, and which, as printed in your paper, is, 'that our constitution and canons are such that even those Bishops, who would be willing thus to send him, do not believe themselves now to have

authority to consecrate a Bishop for foreign parts,' I particularly objected. He told me in reply, that some of the Bishops had expressed to him *a willingness thus to send him.* And some of us certainly thought that we had not authority *to consecrate Bishops for foreign parts*, without the concurrence of the other house. Whether it is printed as it was after correcting, and when I signed it, I have some doubt; but as I can see nothing in it, which is untrue, I am willing that it should pass as it is.

"I am, it seems, further accused of 'a semblance' of overrating my power, as 'Presiding Bishop' and of assuming Archiepiscopal authority. It is thought, by *high authority*, to be expedient even to write to Bishops in Europe to prevent their being deceived by such apparent usurpation. My opinion, or view, of the office and power of 'the senior, or presiding Bishop of our Church' is, that he is one, to whom are assigned certain prescribed acts or duties, which must be done by some one; and I shall hope not to be blamed for saying, that no one can be more desirous to be excused from the performance of those duties than myself. My life and talents, such as they are, have long been devoted to that Church, of which, from earliest infancy, I have been a member; nor would I decline any duties in its service, but such as others can better perform. My age and other infirmities, as also my remote residence, are sufficient apology for my having, as your own Bishop can tell you, said all, that with propriety I could say, both in the House of Bishops, and to himself by letter, urging that some other than myself might be appointed to perform those duties. I proposed that, for the convenience of the Churches, it should be the Bishop of one of the States, in which the General Convention usually meet. I never supposed that the appointment gave me *Archiepiscopal*, or any other *authority;* but simply laid upon me *obligation* to perform the duties expressly prescribed.

"I have thought it my duty to the Church to make the above statement, and I request that it may be inserted in your paper. However '*painful*' shall be the 'animadver-

sions' which may hereafter follow, I shall probably endure them in silence.

Very respectfully, yours,

ALEXANDER V. GRISWOLD."

Boston, Jan. 5th, 1842.

The two simple facts, mentioned in this letter, that the first paper, which Bishop Griswold handed to Mr. Richmond, was very brief and signed with his name alone, without *any* title; and that the letter, which Mr. R. finally carried with him on his expedition, was, not a letter *dimissory*, but simply one of *introduction*, are enough to shew both the Bishop's own character as averse to all assumption of mere titular dignity, and the groundlessness of the idea that he had performed for Mr. R. an act, which belonged of right to the Bishop of New York.

About the close of the year 1841, or at the opening of 1842, Bishop Griswold must have received, from our Missionaries, Dr. Robertson and Mr. Southgate, their letters of September 1841, introducing Mar Yohanna, the Nestorian Bishop of Ooroomiah in Persia, of our Bishop's intercourse with whom I shall have more to say.

The year 1842 was one of peculiar interest to the subject of these memoirs. It witnessed, among other things, one of the severest trials of his life, in the death of his youngest son, a fine lad of high promise, in whom his aged but still warm heart seemed much bound up: as well as one of the most grateful solaces, which could have been given to his declining years, in the election and consecration, under most happy auspices, of his Assistant, the present beloved Bishop of Massachusetts.

Soon after the death of his son, too, his feelings were severely tried by a most unexpected attack on his character; which I shall notice the rather as it will furnish an opportunity for setting the minds of many right on a point, which appears to have been much misunderstood.

On the 14th of April, a quarterly meeting of the Anti-Slavery Society of Plymouth county was held in Hanover,

at which the noted Abby Kelly offered a resolution, censuring Bishop Griswold, on the ground, as she stated in her remarks, that he was implicated in the traffic in slaves, having recently received from the estate of his son, Alexander H. Griswold, deceased, $10,000, the proceeds of a sale of plantation and slaves in the Island of Cuba; that he was then living on that property; and that when a gentleman of Bristol, R. I. called on him for the purpose of purchasing some of the slaves, he referred the applicant to the administrator of his son's estate. The *motive* of this accusation I leave with those, who were instrumental in bringing it forward. I am concerned with nothing but its *ground*. What *this* was will be seen by the following letter, which Bishop Griswold wrote in reply to one from the Rev. Samuel Cutler of Hanover, detailing the facts of the anti-slavery meeting.

"Boston, April 16th, 1842.

"Rev. and dear Sir,—Your favor of yesterday is just now received. Being obliged, in my present state of deep affliction, to leave home to-day, I sit down to write a few lines.

To escape censure I have never expected, and endeavor patiently to bear it. My son, Alexander, on account of his health, resided several years in Cuba, and accumulated there a little property. In what it consisted I never exactly knew; no doubt such as is there common. Before his death he made a will, putting his property in my hands; and requesting me (in private conversation) to distribute it as he directed. He wished it to go to the children and grand children of his mother, many years since deceased. Accordingly I have in my will, (in case I should die before it is all received and distributed,) given it all to them. I never knew, or heard, that he owned any plantation; nor did any one ever come to me to purchase slaves. If he owned slaves, it was not lawful for me to liberate them; nor would it be right in me, but a breach of trust, to withhold the property from those, his relatives on his mother's side, to whom he wished me to distribute it. None of them live in this state; his brother and sister reside in Kentucky, which is a slave holding state.

I am not conscious of having done any thing illegal, or dishonorable.

Your affectionate friend,

ALEXANDER V. GRISWOLD."

The Rev. Samuel Cutler.

In another letter to the same clergyman, dated May 5th, 1842, he writes thus:

"In answering your letter of April 15th, it did not, at the time, occur to me to mention, that Wm. D. Sohier, Esq., of this city, had the management of the business of my son's estate, and knows much more about it than I know; and that, if any of *your* people, or *any* people, feel dissatisfied, or wish to know more on the subject, he can give them full information. But, when we consider the disposition of some to injure religion and to make the worst of every thing, generally speaking, the wiser course for us will be to let them say, or do, what they will, without taking much notice of it; and especially to avoid taking any notice of what they may choose to publish in the newspapers."

As to the *ground* of the accusation in question, then, it was utterly without foundation. Bishop Griswold became the channel of transferring, to the relatives designated, the property, which his son had acquired in Cuba; whither he resorted many years before, with the view of prolonging, for a time, a life already invaded by that relentless destroyer of the family, the Consumption. In 1839 this son returned home; and, after remaining with his aged parent a while, started on a visit to his brother and sister in Louisville, Ky.; but died before he reached Pittsburgh, on board the canal boat, which was gently bearing him towards those whom he loved. After this sad event, the proceeds of his property came by degrees into his father's hands, to the amount of about $10,000; and was disposed of, as has been stated, in strict obedience to his directions.

What the Bishop's own views of slavery were, we have already seen, in his correspondence with the Secretary of the London Church Missionary Society; and shall have occasion

again to see, ere the present work is closed. He looked upon the whole slave system as one of incalculable evil; and, if he could have been an agitator, would probably have labored as zealously as any for the speedy extinction of that system.

But, the point, in regard to this subject, on which it is specially desirable to correct misapprehension, is the supposition, that Bishop Griswold left to his wife an amply comfortable maintenance. The simple truth is, that, after transferring, to the surviving children and grand children of his *first* wife, the proceeds of the estate of his son Alexander, there remained of his own early property, and as the savings of a long life of frugality and of many years' toil in the work of education, less than the sum of $10,000, or an income of about $500 per annum, to the widow and child, whom he has left behind; an income altogether inadequate to their comfortable support at house-keeping, inclusive of the necessary education of the little orphan; and calling on the Diocese, to whose spiritual interests the Bishop was so long and so self-sacrificingly devoted, for an additional provision of means to insure the respectable maintenance of his widowed companion and a proper education to his fatherless daughter.

I have already alluded to Mar Yohanna's introduction to Bishop Griswold. While this interesting stranger was in Boston, he attended service, Sunday morning, Feb. 27, 1842, at Grace Church, in that city; held public, as well as private, intercourse with Bishop Griswold; and especially joined in communion with him and the members of our Church. For receiving him to this last privilege, it seems, our Bishop was, in some quarters, seriously blamed, on the ground that Mar Yohanna was a Nestorian; and that, as the founder of that sect was once declared to be a heretic, all its members, and especially all its ministers, must at the present day be held and treated as heretics. One of the clergy of our Church in Vermont, (which one, the papers before me do not shew,) received a letter on the subject, even from Scotland, and made it an occasion of addressing a communication to Bishop

Griswold, evidently calling in question the propriety of the step, which the latter had taken in admitting Mar Yohanna to our communion. This communication has been either destroyed or lost; but its nature may be judged by the reply, which Bishop Griswold returned, and a copy of which I find among his papers, though without date, signature, or superscription. Even in this state of indefiniteness, however, it is worth preservation, as among the latest of his writings, and as full evidence of the undiminished action of his mind. The following is the copy. Its date was probably about the 1st of September, 1842.

"Yours of the 26th of August was several days since received. Absence from home and other engagements have not allowed me time to consider the subject of the letter, sent you from Scotland: and I freely acknowledge that I scarcely have patience to consider it at any time. That so much ado should be made about my communing with one, who is said to be a Nestorian Bishop, sickens me at heart. Whether Mar Yohanna is truly a Bishop of any Church, I pretend not to know, and have had no occasion to make any inquiry, as he performed no clerical act. I believe, from conversation had with him, that he is a pious, good man, and a sincere believer in Jesus Christ; and with such I am ever willing to commune. Clergymen, or ministers, of various denominations, have come to the Lord's Supper when I administered it; but it never entered my mind that any one would be so absurd as to suppose that it was uniting with their denominations, or acknowledging the validity of their orders, or the soundness of the faith, or the orthodoxy of the Churches, to which they respectively belonged. I know not of any Bishops of any Church, whom, as such, I would reject from communion; no, not even Popish Bishops, whom I consider as, of all who claim the title, the most heretical. The Nestorians, so far as I know, are in doctrine and worship, more in conformity with us than are any other of the ancient Churches. But this has little concern with the present question. My view of Councils is such as is expressed in the 21st Article of the English Church. Of their

fallibility we have too much proof. Of that of Ephesus, called the third General Council, Mosheim has good authority for saying; 'The transactions of this Council will appear to the candid and equitable reader in the most unfavorable light, as full of low artifice, contrary to all the rules of justice, and even destitute of the least air of common decency.' Cyril, who presided, was the avowed and bitter enemy of Nestorius, whom they condemned unheard, and for heresies which he denied. What was deemed his errors appears to have been more in words, than in doctrine. His refusing to call Mary, 'The Mother of God,' I much approve.

"But this is little to the present purpose; for allowing that he was heretical, and that the Nestorians now do not, in every thing, agree with us, (indeed, what Church does agree with us in every point?) is this a good reason for my refusing to commune with one of that Church? Suppose that a Methodist Bishop had been invited to receive the communion at my hands, would that imply that I recognized the validity of his orders?

"I have formed no union with any Church but that, of which I am an unworthy member; and, of course, have no apology, or explanation to make; nor am I conscious of having, in this matter, done any thing inconsistent with the office I bear, or the religion, which I profess. I grieve only, at the seeming bigotry and uncharitableness of the objection made to my conduct.

"For yourself be pleased to accept assurances of my regard; and, for your friendly letter, the very sincere thanks of

Your friend and brother,

———— ————."

The above letter may have been, in some points of phraseology, altered in the form, which was sent, as it was customary with its author to improve his style in copying from a "rough draft;" but it evidently imbodies the substance, and probably, in all important points, the language of the letter, as it was finally despatched. The argument, which it

virtually contains, consists of three steps: 1. that the extent of the heresy of the original Nestorius may, with much plausibility, be questioned: 2. that the power of such a questionable heresy must be exceedingly virulent to be able to send down its condemning taint through every change in the Church for fourteen hundred years: and 3. that though a Church, as a body, may be considered heretical, yet this fact does not carry with it, by necessary inference and implication, the corresponding heresy of every individual minister and member, so that, by kneeling with a pious Nestorian around the table of the Lord, we thereby make ourselves accomplices in a heresy fourteen hundred years old. Taking this view, one is not disposed to wonder that Bishop Griswold had scarcely patience enough to consider the cavils urged against his Christian fellowship with the good Mar Yohanna.

I have already alluded to the notice, which the Bishop took of the strange chancel arrangements, which had been newly introduced into two of the Churches in his Diocese. Whatever effect his notice may have had upon the one of those parishes, upon the other its effect was soon apparent. But, it so happened that the alterations, which were made in consequence of the strictures passed on the unpalatable innovation, instead of being a return to the customary arrangements of our chancels, were, if possible, a wider departure from them. This drew forth, in his Annual Address for 1842, the following repeated notice. "In my late visit to ———, * * * * * * * it was with no little pain that I found such further change and derangement in the chancel, desk, &c., of their Church, that the convenience for administering confirmation and the other Christian ordinances, is very much diminished; and all this, to render, it seems, the whole more comformable to the superstitious fooleries of the dark ages of the Church."

His *former* notice had led to a *private*, *this* produced an *official*, correspondence; and as it *is* official, and therefore belongs to the public; especially, as the Bishop has been much censured for these portions of his address, without any defence of his course; and as what passed will illustrate a

portion of the Bishop's character, and of the latest times, in which he lived; I feel at liberty to give the letters, which passed on this occasion, as they lie before me; for obvious reasons omitting names, and recording only facts and statements. The former of the letters is from the Wardens and Vestry of the Church in question; dated,

"——, Nov. 25th, 1842.

"Right Rev. and dear Sir,—At a meeting of the Wardens and Vestry of —— Church in this place, for the purpose of taking into consideration the present relations of this Church with the Diocese, to which it geographically belongs, it was unanimously resolved; that a Committee be requested to address the Rt. Rev. Bishop Griswold, and respectfully convey to him the sentiments of this body,—which are also those of the whole parish, with few or no exceptions, touching the existing unhappy condition of things. The undersigned, in obedience to this direction, ask leave now to call your attention to several matters, in which this parish feels deeply interested.

"You will recollect, esteemed Sir, that, in your Annual Address, before the Convention held at Dedham, Sep. 22, 1841, you made the following observations in regard to our Church:

"'With sorrow I add, that I was pained and mortified at the strange derangement of the reading-desk and the communion-table, and at other exhibitions within the chancel, evidently corresponding with the *idolatrous conceits of Christians* in those corrupt ages of the Church, which some affect to call *primitive*. In regard to this, their house is now in a worse state than St. ——'s in P——, or than any other Protestant Church, that I ever beheld. But, it may be restored to what is fitting and convenient; and, as I hope, soon will be. Let us not *look back to Egypt*, lest we *perish in the wilderness*.'

"This rebuke, severe, humiliating and distressing as it was, as well in its immediate bearing as in its imminent consequences, we bore with patient submission, and in

silence; persuading ourselves that, however painful to us, and injurious in its effects upon the Church, it was undoubtedly designed for our good; and that, although we were not knowingly, or wilfully guilty of the wickedness imputed, we might, nevertheless, unconsciously have given cause for your reproof or admonition; and, however much we might deplore so public a reprehension, and so permanent a record, of our alleged faults, yet, we felt unwilling to complain against what we admitted to be an exercise of your rights, or to murmur at what we presumed to be an act of duty.

"Our first effort, therefore, after the publication of those remarks, was, to remove, so far as we could judge requisite, in the absence of any authentic information, or official instructions in the premises, every matter, thing, or usage, that, in our opinion, could possibly provoke any further animadversions of this nature. We might enter into minute particulars; but they are needless at this time. Suffice it to say, that, at a considerable expense, defrayed by private subscription, our chancel was newly arranged with an earnest wish to conform to what we conjectured, (having no *positive* guidance) might meet your views, and with an eye to the security of every convenience, which its limited dimensions would admit. We then flattered ourselves that, at your next ensuing visitation, we might peradventure obtain the approbation of our revered Diocesan for what we had accomplished; or, at least, for our honest attempts at improvement, escape additional censure. Judge, then, dear sir, of our disappointment, our astonishment and grief, when, without any preliminary monition, we beheld, in your recent address before the Convention at Charlestown, on the 27th September last, this cutting and withering reprimand:

"'In my late visit to ——, twenty-two persons were confirmed; but it was with no little pain that I found such further change and derangement in the chancel, desk, &c., of their Church, that the convenience for administering confirmation and the other Christian ordinances is very much diminished; and *all this, to render, it seems, the whole more*

conformable to the superstitious fooleries of the dark ages of the Church.'

"After what we have declared, relative to our intentions and governing principles, in making the alterations in question, it would, perhaps, be superfluous to plead our innocence of the allegation involved in the above sentence. Justice to our own character, however, and a religious regard for truth, demand of us a formal renunciation of the motive therein ascribed,—that of designedly deranging a portion of the interior of our Church edifice, in order that the most sacred solemnities of our service may be identified with 'the superstitious fooleries of the dark ages!' It is our firm conviction that, how well advised soever you may have deemed yourself before giving utterance to this accusation, we have, nevertheless, been made the unoffending victims of slanderous aspersions, proceeding, originally, either from persons, who are not communicants in our Church, or from misinformed and prejudiced dissenters, or from thoughtless, unbaptized individuals, possibly of our own congregation, but irregular attendants, and who take but little interest in the reputation, or progress of our infant parish. Under this impression, we are directed to solicit of you a full and candid enumeration of those peculiar forms, ceremonies, arrangements, ornaments, or other matter, *known to you* to be in use with us, and which you consider either as approximating to the idolatrous conceits and superstitious fooleries of corrupt ages, or in any manner inconsistent with the established, or recognized usuages of the Protestant Episcopal Church in the United States. And, moreover, in order that we may meet our accusers face to face, or at least convince you that they are not of our communion, but are rather the enemies of our peace and welfare,—we respectfully ask you to furnish us with their names,—especially of those, upon whose testimony was founded a recent letter from you to the Rev. Mr. ——.

"We need not enlarge, sir, upon the cruel effects of judgments, *ex parte;* nor need we remind you how little

able we are to endure *general* denunciations from high places, growing out of specifications never presented to us for investigation, and which, remaining uncontroverted, must not only deprive us of those sympathies we so much need; but affix a lasting stigma upon the little Church here planted, and even, by implication, in some degree, upon the whole body of Christians, to which we claim to belong.

"Finally, we are devoted, heart and soul, to the cause of the Protestant Episcopal Church. We desire to add nothing, that she, our Holy Mother, does not enjoin for her services, nor to omit any thing, that she prescribes. Hoping soon to be favored with a reply, and that this painful subject may be happily settled, we subscribe ourselves,

Most affectionately,

Yours, in the faith of our Lord Jesus Christ,

—— ——, } *Committee.*"
—— ——, }
—— ——, }

The Rt. Rev.
Alex. V. Griswold. }

A reply they did soon receive; and, as it reveals the true state of the case with sufficient clearness, and shews how far they were practically governed by their expressed desire, neither to add to what our Church enjoins, nor to omit what she prescribes, I shall insert it without other comment here, than that it is, as usual, but "the rough draught" of what was sent, and that it seems to want some sentence, or sentences at its conclusion. It is doubtless, however, the body of his answer.

"Boston, Nov. ——, 1842.

"Gentlemen,—I have just received yours of the 25th, complaining somewhat severely of some remarks in my last two addresses to our Conventions; and will endeavor briefly to give such answer as you require.

"And first, in regard to the alterations, of which I expressed a disapprobation, I supposed, and indeed then had no doubt, that they were made at the suggestion, and through

the influence of the Rev. Mr.——; and I thought, and still think, that I had good reasons for supposing it; and, so far as I know, it is the opinion of all of our clergy, who have, in the last year or two, officiated in your Church. But I am told in your letter that they are such as the 'whole parish, with few or no exceptions,' approve of. If so, I regret my having ascribed them to Mr. ——'s influence. You certainly have a right to make any alterations, that you please, in your own building. Had they, (as I and all others, whom I have heard speak on the subject, supposed,) been made in compliance with the wishes of a young man in Deacon's orders, who did not belong to this Diocese, and was officiating in violation of our Canon, he merited more reproof than my letter to him contained. The reason for my refraining so long in silence, I gave him.

"I am well aware that there is a new sect lately sprung up among us, called Puseyites, or Low Papists, who have, chiefly in England, written, and preached, and published much against the Reformation, and are endeavoring to bring back into the Church of England many of those superstitious mummeries, and idolatrous practices, for protesting against which so many of her pious Bishops and other ministers have been burnt at the stake. The High Papists and Low Protestants are both rejoicing at this threatened division in the Episcopal Church, hoping to profit, and the Papists have already profited, by our dissentions. The cry of Popery against us has hitherto caused our Church to be small in this country. This prejudice was fast being removed, when a really backward tendency towards Popery arose, and is now likely to revive and strengthen it. But, I trust in God, that a large majority of our people will remain steadfast to the great principles, and to the simple usages of the Reformation, and of our own Protestant Episcopal Church.

"What you mean by saying that you were not 'knowingly, or wilfully guilty of the wickedness imputed,' I do not understand; as I have not 'knowingly or wilfully' *imputed wickedness* to any one. Should you make your

Church wholly Popish, which you have a good right to do, I should not ascribe it to any *wicked motive*, but charitably believe that you were actuated by good intentions. I think, too, that I have a right to express my *opinion* of the alterations made, without being justly accused of *cruelty*, or of ascribing *evil motives* to those, who have made them.

"You tell me that a part has been done to render the chancel more conformable to my views. Is it not somewhat strange that you should do this without being at any pains to ascertain, as you very easily might have done, what my views were? Or did I ever complain of the chancel as your former minister left it? On the contrary, did I not view it, and praise it, with much pleasure? There was *then* a very convenient reading-desk, and such a one is among the greatest conveniences in the performance of divine service. Since that time, I have observed that it is all torn away, and I believe cut to pieces; though this I will not affirm. *Then*, also, there was a *communion-table*, very suitable and in sight of the whole congregation. *Since*, I have seen instead an edifice, like a Popish *altar*, above a flight of many steps, very inconvenient for ministrations at the Lord's table; and there were too evidently indications of idolatrous reverence paid to it. I saw also a picture standing at the back of the *altar*, such as the Papists avowedly and very much worship. Pictures were introduced into Churches about the 7th and 8th centuries. The more pious Christians opposed it strenuously, and foretold, what soon happened, that they would be worshiped. Before the Madonna, and on what *should* be the communion-table, I saw flowers strewn;—and there too stood candles in the day time: whether they are ever lighted in the day time, I did not inquire. These, too, are among 'the superstitious fooleries of the dark ages.' Formerly, the railing of the chancel was clear for many to kneel at communion and confirmation; but, in my last visit it was exceedingly encumbered. The stool, or place for the minister in preaching, is far the most awkward and inconvenient that I ever beheld. That, and something like a reading-desk, and a

bridge or platform, leading from the chancel to a place where baptism was performed, occupied so much of the chancel that (I confidently repeat,) 'the convenience for administering confirmation and the other Christian ordinances is very much diminished.'

"Your minister wore such a dress as I had never before seen; and some of the trappings and other parade, I have reason to believe, were omitted on that occasion. But I saw enough to justify, in my own mind, what I have said on the subject. And never before did I see a minister go without the railings of the chancel to administer baptism.

"Now, all these changes and, what to me are, 'derangements,' do, actually and in fact, 'render the whole more conformable to' (what almost all Protestants deem) 'the superstitious fooleries of' (what are usually called) 'the dark ages of the Church.' But, if I am to understand you, gentlemen, as saying that these changes were not made in compliance with the wishes of Mr. ——, and that, in making them, you had no intention 'of rendering the whole more conformable' to what was practiced in the Romish Church from the 8th century to the Reformation, then I am bound to believe, and shall be ready to acknowledge, that, in regard to the *intention*, I was mistaken. But that such a coincidence should have been *un*intentional is a wonder indeed."

After this view of the case, to which the strictures in the Addresses applied, (and it is well understood that the view even falls within the limits of the innovations actually made,) it is not difficult to see that there was abundant ground for the Bishop's animadversions. The reason, why he chose to treat the case in this *official* way, and not by earlier and *private* admonition, is evident. The young clergyman in Deacon's orders, under whose ministry these changes were taking place, belonged not to Bishop Griswold's jurisdiction. He had not transferred, nor by any considerations, which were presented to him, could he be induced to transfer, his canonical residence from the Diocese, to which he belonged, to that, in which, for so long a time, he had been laboring as the regularly employed minister of a parish. Notwithstand-

ing his position, there, was in contravention of one of our Canons, he still held that position, and, while amenable only to another Bishop, persisted in carrying out his views and effectuating his changes in one of the parishes of Bishop Griswold's Diocese. For a long time, the Bishop forebore official notice; doubtless, in the hope, either that the young minister would, at length, transfer his canonical residence, and thus become, like his other clergy, amenable to himself; or that the force of public opinion would induce him to conform to general usage, and thus render any notice of the case unnecessary. But, when he found all hope disappointed, and the increasing innovations, adopted, rendering the case an offence to almost every portion of the Diocese, he forebore no longer; and as the young minister chose to render no account of his matters to the Bishop, in whose Diocese he was laboring, so the Bishop chose to administer reproof in his own form and manner, without asking the subject of it how he would like the application. The idea, thrown out in the letter of the Committee, that the publicity, which the Bishop thus gave to the case, was "affixing a stigma, in some degree, upon the whole" Church, was not calculated to affect very deeply his mind. If there were a serious disease in any part of the body, he was not the physician, who would keep it concealed till it became incurable. He thought it better to uncover, and probe, and if possible effect a timely cure of the evil. And the publicity, which has already been given to the case, must be, in part, my apology for recording it in the present work. While I have felt it due to the Bishop to give his own defence of his course, I have felt the more free in doing so from the fact, that that publicity is not, by this record, in reality increased.

We are now among the latest official acts in the life of the revered subject of these memoirs. The Convention of the Eastern Diocese in Charlestown, at which he delivered the Address, last quoted, was the latest, which he ever attended; and probably it was the happiest, at which he

was ever present. The period, to which I formerly adverted, had arrived; the period, when the fires of disunion, so far at least as any visible manifestation was concerned, had burnt out, and when a sweet and sacred calm seemed spread, almost every where, over the face of things under his charge. His parishes were almost all prosperous; and with but here and there an unimportant exception, every thing conspired to draw all hearts towards each other, as though a gracious spirit had been, in uncommon measure, poured forth upon all. This state of things he hailed as a blessed harbinger of coming good to his beloved flock, amidst the dangers, which were besetting the Church at large, from those extensive inroads of error, to which he could not close his eye. It was but natural, therefore, that he should allude, in his Address, to what was so peculiarly gratifying to his feelings, both as a Christian and as a Bishop.

"In viewing the state of our Churches," says he, "there are several things, which rejoice my heart, and increase, I trust, my thankfulness to God. One is, that our parishes are now nearly all supplied, and, we may believe, well supplied, with officiating ministers. Another, and a very pleasing circumstance, is the spirit of love, and harmony, and brotherly kindness, which so happily prevails, and seems to increase, among the clergy of this Diocese. And, I may add, that, so far as I can judge, our clergy are becoming more and more convinced of the importance of preaching the doctrines of the Cross, and the evangelical truths of God's holy Word. It seems to be a confirmation of the words of the prophet Isaiah: 'When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.' The faithful preaching of Christ is a *standard*, and the only standard, that is sufficient to repel every spiritual foe, and 'to quench all the fiery darts of the wicked.'"

After going through with the ordinary enumeration of Episcopal duties during the year, which was ending, he particularized, near the close of his Address, several ex-

tremely interesting and important topics, upon which it had been his intention to enlarge, but which the length, already reached by his remarks, compelled him to pass with a mere mention; and then, as though God were preparing him, by an unseen influence, to say his last words aright, he added, standing amidst the future work, which he had laid out for himself;—'*Perhaps* time and opportunity may hereafter be given me to address you on these subjects; *if not*, THE LORD'S WILL BE DONE.'

But, one of the most cheering incidents, which he had to lay before this Convention, and that, with a record of which he brought his Address to a close, was, the very recent, and most harmonious election, by the Convention of Massachusetts, of *an assistant Bishop*. Measures, preparatory to this election, had, for some months, been in train. And now they had just been brought to a happy issue. The Massachusetts Convention closed its session the day before that, on which he was then speaking; and the Address, which he delivered to that body, had come over the minds of his clergy almost like a Pentecostal spirit of grace. It ought to be inserted here in full, and should be, had not these memoirs been already extended much beyond their originally contemplated limits. For the present, it must be sufficient to refer the reader to the whole Journal of that special Convention, before which this document was delivered, as the best means of setting him feelingly amidst the happy influences, which presided over those important doings of our Massachusetts Church. As a valuable substitute, however, for his Address before that body, I add, here, the brief closing paragraph, to which I have already adverted, in his Address, of the next day, before the Convention of the Eastern Diocese in Charlestown;—the last words, which he ever uttered to the assembled body of his clergy and laity:—

"Yesterday, as you all, no doubt, well know, the State Convention of Massachusetts had a special session in Trinity Church, Boston, for the very important purpose of electing one to be an assistant Bishop in that State. And

If any thing can cause us to thank God and take courage, His merciful goodness, vouchsafed to us on the occasion, must have that effect. Though Christian love and brotherly affection have been so remarkable, and, for years so evidently increasing among us, yet, on an occasion so very interesting to all and so exciting, it was reasonable to apprehend some conflict of opinions and diversity of judgment. Who, then, does not perceive the hand of God, and his answer to our united prayers, in the perfect union, and wonderful harmony, which, through the whole transaction, prevailed? Such entire unanimity, on a like occasion, has never, we may venture to say, been before witnessed in our country. It is most comforting proof that the Spirit, which was in our Saviour Christ, is with us; and may He give us all grace thankfully to cherish it.

"The person elected, you also know, is, the Rev. Manton Eastburn, D. D., of New York. And a call, in which the hand of an overruling Providence is so visible, he will, we trust, think it his duty to accept. May the Lord give us hearts to be duly thankful for all His mercies, and grace to show our thankfulness, by making a right use of them."

The importance of the event, here recorded, can scarcely be appreciated, save by those, who are familiar with what may be termed the domestic history of our Church in Massachusetts. This importance arises not only from the fact, that the election took place while Bishop Griswold was living, and while his heart's long continued prayers were receiving their answer, in the restored reign of almost perfect harmony; but also from the additional fact, that it was made with the understanding that, the moment Dr. Eastburn signified his acceptance of the Bishopric, and the event of his consecration was rendered certain, Trinity Church, Boston, stood ready to elect him their Rector. The circumstance, that this ancient and noble parish were, through their Vestry, Trustees of a fund for the support of an assistant minister, had long made it evident, that the future Bishop of Massachusetts ought to be also Rector of Trinity Church; at least until such time as the Episcopal

Fund, in that State, should become sufficient for the support of a Bishop without the aid of a parish salary. In their previous elections of a Rector, therefore, it was ever a question of the highest importance,—whether they distinctly proposed this question to themselves, or not;—"Can the man of our choice be also elected Bishop of the Church in Massachusetts, without running the hazard of an ecclesiastical convulsion?" Hence, after the origin of the Eastern Diocese, every election of a Rector for that parish, in which this question could not be answered in the affirmative, had been followed, sooner or later, by excitement. The very fact, too, that any clergyman accepted that Rectorship with a supposed view to the future Bishopric of Massachusetts, rendered the tendency to excitement, and the danger of it, still more intense. But, the aspect of the question was essentially changed with a change in its *order*. When it came to be inquired; "Will *the Bishop*, whom we of the Diocese may elect, be acceptable, as *a Rector*, to Trinity Church?"—it cast no odium, by anticipation, on the candidate in view. So soon, therefore, as it was ascertained, that the election of Dr. Eastburn, as Bishop, would insure his election, as Rector also, every element in the Diocese settled down into profound harmony and satisfaction; and out of the stillness went up a thousand thanksgivings to God for so graciously inclining the hearts of all, and especially of the parish concerned, in favor of one so worthy of the twofold place, which awaited him.

While matters were in train preparatory to the consecration of Dr. Eastburn, Bishop Griswold was solicited, and very cheerfully yielded to the solicitation, to visit Richmond, Virginia, for the purpose of presiding at the consecration of Dr. Johns, who had, the previous spring, been elected assistant Bishop in that Diocese. When Bishop Gadsden, of South Carolina, was consecrated in the summer of 1840, the season being unfavorable to a visit so far South as Charleston, the candidate journeyed to Boston, and his consecration took place in Trinity Church. But now, the season being favorable to a southern journey, Bishop Griswold,

although conscious, by monitions within, of his special liability to sudden death, yet felt pleasure in yielding to the strong wish, which was expressed, that the consecration of Dr. Johns might take place in the city of his future residence. This wish was not indeed, unreasonably urged. Says the good Bishop Meade, (as whose assistant Dr. Johns had been elected,) in one of his letters on the occasion;—"Much gratified as we all would certainly be to have you with us on the interesting occasion mentioned in our correspondence, yet we certainly would not wish it, if it is to be a source of risk or pain to you. Much rather, I am sure, would we all come to you; although it would be gratifying to many in Virginia to have the consecration in Richmond. Still, however, we will cherish the hope that God may strengthen you, so that you may perform the journey without injury." * * * * "I can truly sympathize with you in the infirmity, of which you complain; as it is the same, which afflicts myself, and makes me to feel that 'in the midst of life, I am in death.'"

Thus kindly and considerately solicited, he with readiness complied; feeling that he was in God's hands; and that, if sudden death were appointed him, it was a question of small moment where it happened,—so be that it found him ready and in the midst of duty. As it fell out, his journey was without injury, though not without accident. On his way, and while in the cars for New York, he was dexterously robbed of his pocket-book and money; and, on his return, was tediously detained in that city by his required attendance at Court, and in a vain endeavor to bring to justice the detected perpetrator of the theft. He recovered the money, of which he had been pilfered; but, through the arts of cunning roguery, the pilferer escaped the retribution, which he deserved.

The consecration of Dr. Johns took place on the 13th of October, 1842, and in "*the Monumental Church*" in Richmond. It was a solemn scene. On the spot, where once the merciless flames devoured the thronged attendants of the Theatre, now stood the consecrated house of prayer; and,

in that house, stood holy men, commissioning one of the chief ministers of the Lord of life; and, as they imposed the ordaining hand, two of them, at least, felt that, even under the shelter of that fane, they were, in a special sense, but in the midst of death.

The arrangements preparatory to the consecration of Dr. Eastburn being now complete, that last ordaining act in the life of Bishop Griswold took place on the 29th of December, 1842, and in Trinity Church, Boston. That, also, was a solemn scene. But, its deep interest sprung from different causes. To feel, as multitudes felt on that high day to our Massachusetts Church, we must take a glance at what, for many years, had been transpiring.

When Bishop Griswold entered on his duties, as ecclesiastical head of the Eastern Diocese, difficulties, as we have seen, of various name, thronged his way into the future. These difficulties, as we have also seen, continued to meet him, in some of their ever changing forms, till almost the last day of his life. And yet, such had proved the strength and firmness of his character, the high consistency and blamelessness of his life, the sweet peacefulness and conciliatory tone of his counsels, the unquestionable piety of his heart, and the unimpeachable orthodoxy of his doctrines, that, from the beginning to the close of his Episcopate, the Church, on the whole, amidst many dark days, indeed, was always prosperous under his care; growing quietly in numbers and in spirituality, and gaining steadily, especially towards the close, both in union and in resources. Before him, *hostile* prejudice stood self-disarmed; and in him, the sons of the Pilgrims learned to respect, and, in the case of very many, to love, the Church, against which their fathers had reared the standard of unyielding opposition.

For some time before the period, which we have now reached, the main source of anxiety to him lay, in the unusually uncertain tenure, by which he held his mortal life; an uncertainty, growing out of a disease of the heart; consistent, it is true, with ordinarily great strength and comfort of body, yet suggesting the constant apprehension of sudden

death. This apprehension distressed him, not because he feared to die, (for, in this respect, he stood continually on the "watch" and in "readiness to depart,") but,—because, in case of his sudden decease, the Church of his affections and his care, might become distracted in the choice of his successor, and thus the ripening fruits of his toils and his prayers, take detriment. All *other* sources of trial, peculiar to his own Diocese, had, at length, disappeared; and his way lay, otherwise, smooth before him on his descent to the resting-place of the faithful. But *this* circumstance continued to give him sensible disquiet, and mingled whatever of bitterness he tasted in the residuum of his life.

Even this, however, was now kindly removed; and thus the peacefulness of his evening days was left complete. The little band of clergy, whom he found, sixteen in number, and thinly scattered over almost the whole of New England, with scarce strength to stand erect under the pressure of their difficulties, had been multiplied to more than an hundred, confident in the esteem of a multitude of hearts, and strong in the resources of thousands of hands. And now, as one of the latest smiles on him of approving heaven, their main body in Massachusetts were found ready to unite, with one heart, upon one man, whom he might set over them in the Lord, and to whom, after his departure, they might look, as the object of their *one* choice, and of their *many* prayers, to go before them, under God's guidance, in the Church, and to carry forward, by God's help, the great good work of his life.

In this graciously ordered result, the aged Bishop found rest indeed; and the day, when, with the Bishops, who joined him, he consecrated his successor in Massachusetts, was to him the beginning of his best days of earthly peace. So far as we may speak thus of human lot, he then began to walk joyfully, and with unmingled satisfaction, amidst his great household of spiritual children, and on through the still bright shadows of his eventide.

Such were the circumstances, which, drawing their power from the depths of thirty-two past years, conspired to in-

crease the interest of the scene, which presented itself in Trinity Church, Boston, on the 29th of December, 1842. His own clergy, and others from different States, were there in long array. The spacious Church was crowded with many of the elite of intelligent New England. And amidst the whole stood the aged man; his form still erect; his head white with the snows of almost four score years; and his face, lifted towards heaven, overspread with the radiance of a holy smile. Nor were there any present, (familiar with the inner secret of that smile,) who failed to sympathise with him in the high experience of that hour. To multitudes, the scene and the emotion, which it awakened, are still vividly present. They still see the venerable Bishop, as he stood before thousands in the house of prayer, and as, amidst solemn rite and sublime ceremonial, he laid his aged hands on the head of one, whom his sons in the Church had bidden among them, to be their future shepherd under Christ. They hear him yet, as he lifted his trembling voice in accompanying prayer for the Spirit of Grace to descend on the bending subject of his intercessions, and endow him richly for his high and holy work. And then, as the rite was done, amidst solemn bursts of harmony and the closing seal of Sacrament, they see him still, as he went his way with thankful heart, blessing God for His goodness, and rejoicing that, at length, the Lord was with them, of a truth, in the counsels of peace, in the power of unity, and in the fulness of the Gospel.

But, although Bishop Griswold was thus relieved of the last source of anxiety, so far as his own Diocese was concerned, and in a way, which furnished him with a comparatively youthful and a well-furnished assistant in his labors; yet it must not be inferred that he sunk into indifference to the general welfare of the Church, or even into inactivity in that portion of it, over which he had so long watched.

In regard to the latter, (his own Diocese,) his favorite Scriptural motto, "*we will give ourselves continually to prayer and the ministry of the word;*" together with his emphatic quotation from Jewel, "*A Bishop shall die preaching;* still governed his actions; and he went about as usual, doing

the work of an Evangelist, and strengthening the Churches, insomuch that, in little or nothing, were his customary activities diminished. The secret monition within, it is true, made him walk thoughtfully; but to common observation without, he appeared to walk firmly. His figure was as erect as ever; his limbs were remarkably vigorous; and his general health seemed to be even better than usual. He was, in fact, the laborious Bishop still, abounding in thoughts, prayers and labors for the spiritual welfare of his charge.

And, in regard to the former, (the general welfare of the Church,) he felt, as he had for some time been feeling, even increasing solicitude. After what has already been written, it is almost needless to add here, that Bishop Griswold was too thoroughly a *Protestant* to look, without growing apprehension, upon the theological tendencies of certain portions of our Church, both in England and in America. He had been too good a student of the Bible, and, it may be added, of antiquity too, to feel a moment's hesitation on the question, what stand he ought to take in a controversy so pregnant with influences on our future religious and ecclesiastical destiny? He descried our coming dangers in this controversy more clearly than the mass of his own clergy and people; or than the mass of our clergy and people in general. To some, he even seemed, in the course, which he took, if not a false prophet of evil days, at least needlessly alarmed at the approach of perils, which probably looked much bigger in their *shadows*, as they fell forward on the imagination, than they would prove in their *substance*, when they should come to be handled in experience. He was evidently somewhat disappointed at the *immediate* result of a course of labors, in which he had felt it his duty to engage, and which he did but close, on what proved one of the last days of his life. For a long time, he had been addressing, through the columns of "the Christian Witness and Church Advocate," a series of Pastoral Letters to his clergy and people on a variety of important topics. But, at length, the progress of the Oxford Tract movement induced him to con-

fine himself to *one* subject, that of the Protestant Reformation. On this, he was for many months engaged in writing that valuable series of essays, which have since been collected and republished, in a large Tract, by Mr. Dow, of Boston. By this series, without directly entering the lists with the Tract writers, he still hoped to awaken apprehension of the dangerous tendency of their writings, and to furnish the means of counteracting that tendency, both in his own Diocese and in other parts. The immediate effect of his writings, as I have remarked, appeared to disappoint him. *He* saw the tendency in question, and the danger of that tendency, most plainly; and so deeply did the sight affect his *own* mind, that he looked for stronger and quicker sympathy in his views from *others* than he actually received. There were quarters, it is true, in which his writings were duly appreciated, and where they excited a deep interest. But, in general, what he wrote evidently met with the feeling, to which I have adverted, an unwillingness to see and feel the reality of the peril, against which he sought to warn the Church. He wrote, however, for a day, which he lived not to see. Facts are already investing his tract on the Reformation with its true importance; and shewing that, as he looked into the future, he looked, not with the eye of false alarm, but with the vision of a clear and deep foresight. This is a Tract of uncommon value. From notes, left in my possession, it is manifest that, though the volume, in its collected form, is but small, it was yet the result of very varied, minute and careful reading. Small though it be, it is nevertheless a rich storehouse of facts, and of arguments on the vastly important subject of which it treats. It is not a *history* of the Reformation; but a summary of *reasons* for the Reformation; and *such* a summary as few minds but that of its author could have produced, whether we regard the appropriateness of its style, or the luminousness of its point; the fertile range of topics, or the wondrous power of condensation, which it exhibits.

This little book brings out an interesting feature in Bishop Griswold's religious character and views. While he loved

the Church as truly *Catholic*, it may be said he loved her most for that great principle, on which, under *Protestant* auspices, she based herself at the Reformation; the sufficiency of the Holy Scriptures, as the sole rule of faith, and the only infallible guide in practice, to every man that honestly and earnestly seeks for the salvation, which is in Christ Jesus.

He often urged the study of the Bible upon every man, as being full of the Spirit of God; as evincing their own sufficiency, through the teachings of that Spirit, to guide the inquiring mind to the Saviour; and as demonstrating thus its Divine Author's intention, that it should be put, unsealed, into the hands of every one,—His own rich, free gift to the world. He held that these inspired Scriptures were God's storehouse of spiritual food for the life and health of the human family; and, like our ordinary food, to be kept accessible to every human soul. He rejected the dogma of an inspired Oral Tradition, co-ordinate in authority with the written Word, necessary to the true interpretation of that Word, and of right binding its interpretation on the conscience of every member of the Church. He did not, indeed, reject *aids* to the interpretation of the Bible, whether those aids were ancient or modern; but, he did refuse to consider any thing necessary as its *infallible* interpreter, save its own self-interpreting light, and the teachings of that Holy One, by whom it was dictated. He taught that the Bible *alone*, of all things *now* accessible, "is given by inspiration of God;" that its curses lie on every one, who adds to it, or takes from it; and that, when read by the honest mind, with the prayer of a devout heart, it is, in itself and to the full of all human needs, "profitable for doctrine, for reproof, for correction and for instruction in righteousness; that the man of God," be he preacher, or be he reader, "may be perfect, thoroughly furnished unto all good works."

Taking this view, as *fundamental* to the true system of Theology, as going before all right views of *particular* doctrines, he held it at the opening of his ministry, and on through all his subsequent ministrations. And yet, towards the close of his labors, he gave it even a marked prominence.

When he saw the Church of his affections, in this country as well as in England, drawn into peril by the labors of a School, who were avowedly seeking to un-protestantize her, by leading her back, *through the labyrinth of Tradition*, first, to sacramental justification; then to the miracle-working powers of a sacrificing priesthood; and finally, to other prodigies of a night of superstition: when he contemplated changes, like these, the effect of which, *when reached*, will be, to put Christ once more into awful distance, instead of keeping him near, the loved friend, the only, the unassociated Saviour of the lost; and, at length, to conceal him again, as to all practical purposes, behind a dense cloud of saints canonized by man, of shrines glittering with the offerings of wealth, or of shews awful amidst the display of pomp: when he looked upon a system, which, in its fuller developments, does little more than make the Church one of the kingdoms of this world; while it leaves the sinner to perish in his blindness, hugging a delusion, yet thinking it salvation: when he saw the fruits of the Reformation put amidst the peril of a return even *towards* such a system as this, unsavory to his tastes as was the work of controversy, he hesitated not to step forth in the service of our Church, and, as one of her chief ministers, to do what he could for her safety. Though, when he begun the series of essays, to which I have referred, he had many other things in hand, yet, ere he finished it, it became his last work: and well did he achieve the task, which it imposed. His tract on the Reformation, written in his own clear style, full of the light of the Bible, and evincing the yet undimmed powers of his mind, demonstrates irrefutably the necessity and the glory of the great Reformation; and shews incontestibly that our Church can never recede from the stand, which at that period, she assumed, without proving at once false to herself and faithless to her Saviour.

In these labors, not a few watched his course with the deepest interest. And even now, it is a stirring sight, to look back and see the aged watchman, as he stood at his post, and descried the danger, which was beginning to lower

heavily over our Zion; and to observe how, with a firm and vigorous hand, he seized his heavenly armor; put it on like a true and thoroughly furnished man of God; walked valiantly forth to the support of a periled cause; stood firmly and contended manfully, by the side of her, whom he loved; and finally finished his course, defending the Protestantism of the Church, and the Bible on which it is based, in an age, when faith once more verges so strongly towards superstition, and taste runs again so eagerly after ceremony!

With this last labor of Bishop Griswold, the Eastern Diocese ceased to be; leaving its name only and its history, inseparably blended with those of the man, with whose Episcopate they began, continued, and ended. When his work was done, the niche of this Diocese in our ecclesiastical temple was filled. Its purpose being served, nothing remains but the fruits, which it has borne, and the lessons, which it has taught. As a mother of Dioceses, its name will be honored, and its monument be hung, with ever fresh memorials. And as a nurse of sound Episcopal principles and of true evangelical doctrines, its influence will be felt with a salutary power, over wide regions of earth, and through long tracts of time. It has furnished incidents, which have helped to shape or to fix both our canon law and our ecclesiastical polity; and it has probably solved, in its course, one of the great problems, which arose, almost necessarily, out of the early weakness of our Church after the war of the Revolution, and out of our geographical divisions, as drawn under Colonial and settled under State organizations. It is not likely, after the experience of the Eastern Diocese, as unfolded in the sketch, which is now closed, that any further attempt will be made at the organization of a *complex* Diocese. However necessary *that* union may have appeared, at the time when its constitution was adopted, facts have demonstrated, that its organization was, at best, but a necessary *evil;* while, at the same time, they have led to the discovery and adoption of other modes of fostering *our* Institutions, both in the weakness of their infancy, and in the sparseness of their materials. The *Missionary* Bishop

and the *Missionary* Diocese have arisen; and under their manifest advantages, it may be considered certain, that the pattern set us in the early East, when our experience was young, will never be copied, either in the great West, or in those broad westerly realms, with which, as with wings, our country lies out-spread, both towards the North and towards the South.

EXTRACTS, &c., FROM PRIVATE JOURNALS, AND FROM PRIVATE LETTERS, DURING THE EPISCOPATE OF BISHOP GRISWOLD.

THE plan of these memoirs, thus far, has been, to give the early *private* life and character of their subject; to trace the development of his religious views in his earliest ministerial labors and successes, till the period of his consecration to the Episcopate of the Eastern Diocese; and then, dropping the thread of what was mainly private and personal, to give an account of the organization of that Diocese; to exhibit its own true genius and the real position of its Bishop, in relation to other Dioceses and to other Bishops; and finally, to sketch, in its principal incidents, a history both of the Diocese itself and of the *public* life of Bishop Griswold, as therewith connected.

Having accomplished this last part of my design, I feel that the work would be incomplete were I not now to go back, and, taking up the thread, which has been dropped, to follow it to its end, as it runs through the more *private* life of this beloved man of God.

In thus going back, however, I find that the thread which I have to resume, divides itself into three strands. The *first* runs, in numerous circlings, through his *large Diocese*, and shews us who it was, that was journeying, and with what feelings he journeyed, for so many years, over mountain and valley, through floods and tempests, in health and sickness, in the vigor of firm manhood, and under the burthens of growing age. The *second* runs through his *parish ministry*, so far as that ministry falls within his Episcopal life; and shews us what he did in these more retired labors of his course, and what tokens he had from God that his labors were not in vain. And the *third* runs through his *family*; and shews us how he daily walked with God, and through

what scenes, unlooked-on of the world, God led him home to Himself.

In entering on this part of the work, it is evident that the best materials for it will be found in the Bishop's private journals and correspondence. Of the former, unhappily, but few remain, and these few but in fragments. Of their value, could they be all recovered, we may judge from the following, which I find on a loose slip of paper among his writings:

"Dr. Johnson says that he had attempted, twelve or fourteen times, to keep a journal of his life, but could never persevere. I can say the same of myself. I have attempted it more than twelve or fourteen times. We have many *thoughts*, which we never publish, never communicate in conversation, which might afterwards be useful, at least to ourselves, but which, if not written, are soon lost. Many *things* also, very interesting at the time, are, if not recorded, forgotten; which, if remembered, would in after life be very pleasing, if not useful.

"The great thing to be recorded" (says Dr. J.) "is the state of your own mind. You should write down every thing that you remember; for you cannot judge what is good, or bad; and write it immediately while the impression is fresh, for it will not be the same a week afterwards."

"My journals have been almost wholly lost, or destroyed. From the few, which remain, the following is extracted."

The above seems to have been intended as a sort of preface to an attempt to preserve the most valuable portions of the Journals, which still remained in the Bishop's possession. Of even his *extracts*, however, I have been able to find nothing. I have, nevertheless, recovered some fragments of old journals, which he had either given away, or supposed to be lost; and from these shall be able very much to enrich the following pages. From these, even, we shall be able to judge what a treasure we should have had, could the whole have been preserved. A few of his numerous private letters, also, have been kindly furnished me; and from these still further additions will be made to the interest of the remain-

ing portion of his memoir. The extracts, which I am to give, will not, of course, furnish a connected series of facts, or events; but they will reveal feelings, which were evidently habitual, and which the good man carried with him, wherever he went, through his Diocese, his parish, and his home. We are to follow him, first, through his *Diocese*.

What his *private* life must have been, after the period of his consecration, we have already seen, by no questionable signs, as we passed over the series of *public* events, in which he was engaged. We are now, however, to take a nearer, a more distinct, and a more prolonged view of his inner man. The earliest recovered fragment, from which I am able to quote, dates in 1818, seven years after his consecration.

"June 23d. Journeyed to Boston, with a view to many important duties. But, except the Lord build the house, we labor in vain."

"August 25th. They who write an account of their own lives, may learn from the history their own worthlessness, and to how little purpose they live. How should it humble us! 'Pride was not made for man.' A month has now passed away, and how few of its incidents are worth recording! Thy mercies, O Lord, are ever worthy of record. 'They are new every morning.' Their number, and their richness surpass 'the power of language, speech and thought.' Preparing for a journey; but how negligent and unprepared for a journey, from which there is no return!"

"August 30th. I am now on another tour through this Diocese. But how insufficient for the momentous duties, how unworthy the most solemn and interesting administrations, to which I am called! We can do all things, Christ helping us. May thy help, O blessed Lord, be my hope and my comfort. May thy grace attend the means, and thy mercy forgive the unworthiness of him, who is appointed to administer them."

This tour evidently lay through those parts of Rhode Island and Massachusetts, which border on Connecticut; and he diverged from it, so far as to visit Simsbury: for his next entry, three days later, is as follows:

"September 2d. Visited the place of my nativity. Here were the scenes of my youthful vanities, of my early studies, and of my first religious hopes. Here rest the bones of my ancestors. Here I meet with the surviving remnant of my youthful associates. A remnant, alas! how small! Where, now, are ——, and ——, and ——? Where, now, is ——? I have come to visit a *sick mother*. What reflections stir, on the decay, the infirmities, of a relation so near, so interesting! The few, whom I meet, of my former friends, how changed from what they were! O how cheering the hope, that there is a world, which will not decay! that this corruptible shall put on incorruption, and this mortal be clothed with immortality!"

"September 3d. This day I am to meet with a few of my once youthful acquaintance; to preach to them, and to pray with them. What pensive thoughts, what pleasing melancholy, fill my soul! No power of language can express the reflections, which agitate my mind. O Lord! is there not too much of the world in this? Is there not too little trust, too little hope in thee? *Forgetting the things that are behind, may I press forward to the things that are before. What fruit have I in those things*, whereof I am now ashamed? For the end of too many of those things is death."

In the year 1819, he had occasion to journey to Brooklyn, Connecticut. Upon this journey he makes the following note:

"August 19th. Went to Brooklyn, Ct., and returned the 21st. In this short journey, which proved unusually fatiguing, and was attended with some disappointments and mournful reflections, was called to think deeply on the evils of life, and resolved to hope less than ever from its joys. Looked with deep humiliation to Him, who can give songs of joy in the darkest night of sorrow."

This same month he started on one of his northern tours. The following are extracts from the journal then kept:

"August 30th. Commenced another tour. Health ill. Prospect discouraging. Mournful tidings of several valuable friends, and very useful, promising clergy, declining in

health. O Lord, how deep are the counsels of thy Providence! How often, how continually, are we admonished to trust in none but Thee!"

"September 2d, Providence, R. I. Ordination of three to the order of Deacons, and of two to the order of the Priesthood. How interesting the ceremony! The Lord be praised that laborers are still sent into his vineyard; that so many are added to the work of the ministry. May the Spirit of the Lord be with them, and strengthen their hands to war, and their fingers to fight. May the Word spoken by their mouth never be spoken in vain."

"September 4th. Assisted in the interesting ceremony of laying the corner-stone of St. Paul's Church in Boston. Interesting, indeed, to the pious, reflecting mind! Who knoweth, O Lord, but Thyself, through what successive years and generations, Thy Word and Thy mercies shall be here dispensed? What souls may be awakened to righteousness in this happy Bethel! What thousands may here be strengthened with the bread of life! What gracious seals of God's mercy, and what memorials of his love, may here be vouchsafed! Prosper, Lord, our work; O prosper thou our handy-work."

"September 6th. To Concord, N. H. Weather hot. Health worse. Alarming symptoms of decline. Yet why should death alarm? O thou good and gracious God and Saviour, shalt thou call us to Thyself, and we be unready?"

7th. After preaching to a small congregation, and comforting himself with the promise made to "two or three gathered in the name of Christ," he adds;—"Health still worse, and life doubtful: but Thy promise, O Lord, is sure, and Thy mercy endureth forever. May I say with the Apostle;—'To live is Christ, and to die is gain.'"

"8th—10th. Journey to Holderness, and back. Health better. God be praised. If my life is to be prolonged, may it not be useless. While I live, O Lord, may I live to Thee."

"11th—13th. Weather fine. Health improving, and, all the faster for the kindness of friends."

This tour ended in time for his Address to the Convention of 1819. It appears from other records that it was a journey prosecuted at the imminent peril of his life.

In May, 1821, he entered on one of his long, and, as it proved, one of his most interesting tours. It was that, during which he held the services in the "*Maple grove*," at Berkshire, on the northern lines of Vermont, of which, he gave such a graphic description in the letter, formerly inserted, to one of his Bristol correspondents. His journal will furnish us with several additional extracts, illustrative, not only of his habits of daily communion with God, but also of his lively sensibility to the beauties and the grandeur of nature.

"Monday, 28th May, 1821. Went to Providence in the stage: the weather fine, and the season promising. How abundant are God's mercies, both temporal and spiritual! Wherever the eye is turned, His goodness smiles. But how ungratefully do I partake of His goodness! Amidst His mercies and the comforts of His salvation, why is the mind sometimes sad, and the heart faint? 'Why art thou so full of heaviness, O my soul; and why art thou so disquieted within me? Put thy trust in God.' O may I ever trust in thee, who art ever good and faithful. May I call to mind thy mercies of old, the years of thy right hand. I *will* yet give Him thanks for the help of His countenance."

Diverging from his westward route through Massachusetts, he paid a visit to Hartford, Connecticut, passing over a mountainous region. On this part of his tour, he has the following reflections.

"Tuesday, 29th. Life is a journey. We are tossed and shaken on its rugged road, and oft in perils. Sometimes we pass along the smooth and level plain, with little change or variety, from month to month, and from year to year. But, generally, life's journey is more like ours today. Frequently, through the Lord's indulgent goodness, we ascend the hill of fortune. Some of His favorite chil-

dren does prosperity raise to the mountain's summit, whence we view the beauties of nature, the kingdoms of the earth and their glory. But, the loftiest hill must have its descent. With greater precipitancy are we hurried down to the *valley*. How steep, and often how perilous the movement! In many unhappy cases, how dreadful has been the downfall!

"Riding in the stage leads to many reflections on our company, our fellow-passengers on the journey of life. How much its happiness depends on their character and their benevolence. Could we always choose our companions, and had we wisdom always to make the best choice, how different would be this dreary pilgrimage! But, God does all things right. Our duty is, to act well the part, which He assigns us. If we cannot *receive* good at all times, we can *do* it: and if men do ill, we may give them better examples. Remember who has said; 'It is more blessed to give than to receive.'

"Among the passengers was Mrs. ——, and her two daughters, *deaf* and *dumb*. In the course of the day, I have had many thoughts and reflections on these inlets of knowledge, of happiness and of pain, to the soul—the senses; on the remarkable effects of losing one or more of them; and on the possibility and the consequence of still more being *added*;* also, on that *spiritual* deafness, and its effects, which are the great obstacles to our ministry and so often render our preaching in vain. These persons, deprived of hearing, seem very happy in the thought that, by

* In one of the Bishop's memorandum books, I find the following thoughts, evidently pursuing somewhat further what was thus started in his mind.

"Of the *senses*, such were given to man as were necessary to his present wants and happiness. It is very possible, and may be supposed, that more might have been added; and that, if added, they would open new wonders, new elements, new worlds, as we may say, to our view, of which now we cannot possibly conceive. In the case of a man born blind, if one were to tell him of light, he would never dream of the real character of that element. One blind person conceived that *green* was like the sound of a drum; and that *scarlet* was like that of a trumpet."

two years of hard study, they may, in some little degree, remedy the dreadful defect occasioned by their deafness. How many thousands and millions in the full enjoyment of *all* their senses, have passed this same day without one grateful thought on such a blessing! How very much are our senses abused, and made the instruments of sinning against the author of all benefits?"

"31st. Seemed as a day lost. My mind was depressed with melancholy thoughts. O how weak is our faith! How blessed to live in constant communion with God!

"June 1st. At two in the morning took the stage, and at two in the afternoon, arrived in Great Barrington."

In order to understand what follows under this date, we must remember that the Bishop's brother had been Rector of the Church in this place; and that the course, which this brother had seen fit to pursue, had forced a separation both between himself and his parish, and between himself and his Bishop. The position, in which things were at present standing, was this. His connexion with the parish had been declared, by the proper ecclesiastical authority, at an end; and yet he refused to resign his right to the Church edifice, and attempted to prevent the clergyman, who had been invited temporarily to labor in his stead, from occupying the pulpit; while his enmity against his brother, as his private letters shew, had been carried to a gross and revolting extreme. The Bishop's hope, in visiting the parish at this time, was, that he should be able to put an end to the unpleasant state of existing relations. Upon reaching Great Barrington, he thus writes:

"Found there brothers Humphrey and Burt. Preached. Found the Church there still in a divided, unhappy state; and had some painful trials, which produced an unfavorable effect upon my health. Few trials of our temper and our Christian fortitude are greater than being considered and treated as enemies by those whom we love, and whom we have faithfully labored to assist and to benefit. 'Thou, Lord, knowest my simpleness, and from thee my faults are not hid.' Search and try my heart; if mischief be there,

however painful the operation, may it be removed. I am worthless: my honor, my fame, is nothing. But, for the glory of thy great name, preserve this Church; restore them to unity and peace; inspire them with a holy zeal; O give them prosperity, and open their mouth again in songs of gratitude and praise."

All who are acquainted with the circumstances, which he concealed under this extract, will join me in saying, that seldom, if ever, is a more affecting record to be met with, of the workings of a true Christian heart, than that, which I have just copied. Proceeding on his way through Lenox and Lanesborough, in which latter place he met again, at his sister Deborah's, their aged and now almost helpless mother, he was kindly assisted by Mr. Newton of Pittsfield, in passing through Williamstown into Vermont. On this part of his journey, he writes thus:

"4th. Entering Williamstown, I have many thoughts on what I here formerly witnessed; soldiers kept such by compulsion, the cruelty of their officers, and the mournful death of one poor fellow. * * * * Thoughts busy on entering Vermont. A great change in this country during the last fifty years. Calling at an inn in Pownal, I noticed with concern the very great number of Sheriff's sales, and advertisements of Vendues of property taken for debt. Was told, that most of the inhabitants of this town have lately failed, in consequence of borrowing money from banks, (and they might have added, from the use of ardent spirits;) and that 300 of them are now in jail at Bennington. Reflections arose on banks and intemperance. 'O that they were wise;—that they understood this!'

"Arrive at Bennington; meet with Mr. Bronson; perform Divine service and preach, probably to little good purpose. People here are prejudiced against the Church. Yet, why should we suppose that our preaching, if it be in sincerity and according to God's Word and will, is ever without use? Can we see as the Lord seeth? Will He not prosper it in that, for which He sends it? When we speak in His name and by His authority, shall it ever return void?

O thou Divine Saviour! teach me to know and ever to consider that nothing, done according to thy will, is done in vain. Teach me, above all things, to know thy truth, to obey thy commands, and to trust in thy grace.

"Mr. S—— and family, as usual, very kind and hospitable; every want for the body is here anticipated, or provided for. They were 'cumbered with much (too much) serving.' God grant that, of the one thing most needful, they may never be destitute.

"Met, here, with Miss C——, of Middlebury. She has been residing in New York, where the Lord has blessed to her conversion the preaching of that faithful minister of Christ, Dr. M——r. She is a sensible young woman, possessed of beauty and of all that is amiable in nature and by education; truly pious; her whole soul devoted to her Saviour. She reminds me of the celestial inhabitants: she seems but 'a little lower than the angels.' What mortal state can imagination pourtray, so nearly resembling that of those pure intelligences, as the character and life of a pious young female?"

These last extracts illustrate three very strong traits in the Bishop's character;—his peculiarity as a close observer and a careful student of men and of society, in all those silent signs of their condition, which are hung out to the passing traveller (for he seldom even suffered the stage to stop without reading minutely every advertisement, with which the walls of the inn were adorned): his painful unwillingness to be the object of an extra amount of attention, which might be burthensome to the *laboring* members of a family:—and his keen, delicate sensibility to the refining and elevating power of high female character and influence. How beautifully is this last trait brought out in the above extract!

An intelligent and interesting female could always most easily draw him out from his customary taciturnity, and make him display his really fine powers of conversation; and he was always sensibly gratified by the attentions, which

from such he received. I remember an amusing anecdote in this connexion.

During one of the sessions of our General Convention, he was invited to pass an evening at a sort of clerical party, given to the members of the Convention. A lady present noticed him, as he sat silently by himself in one corner of the room; and, being acquainted, made her way towards him. The Bishop was at once on his feet, and engaged in free and animated conversation. As soon, however, as the colloquy closed, his first impulse was, to resume his seat. But, amid the bustle and movement, which filled the room, his seat had been pushed aside, and he fell heavily upon the floor. Instantly, however, he was upon his feet again, and surrounded by the ladies, who expressed their "hopes that he was not seriously hurt." "No," replied he, blushing with mortification; "I've hurt nothing but my pride."

Proceeding on his tour, he was next day at Arlington, and wrote as follows:—

"June 5th. The people of Vermont are this day generally engaged in training the militia, and in military parade. To my disappointment there were no religious *exercises*. The still, small voice of the Saviour's Gospel is drowned by martial music and the din of arms. 'The weapons of our warfare are not carnal.' Blessed Lord Jesus, when wilt thou beat these swords into plough-shares? When shall sinful, guilty, dying mortals cease to hurry each other into the eternal world? When shall we follow thy blessed example, and labor to *save* life, and not *destroy* it?"

On the 6th of June, after having preached to a congregation, "part of whom had come ten or fifteen miles to hear the Word and to enjoy the comfort of Christian fellowship and of the Saviour's ordinances," he thus humbly and self-searchingly writes:

"O may they not have come in vain! Blessed are they, who have ears to hear. Am I, O Lord God, faithful to teach thy truth? Did I keep back nothing that was profitable? Have I not been careless and languid, when the sal-

vation of hundreds may have depended on their receiving the words, I spake? Have I not regarded this world, when I should have been about my Master's business? Have I not, in executing the duties of my office, had respect to my own glory? Have I never aimed to *please the fancies of men*,

'When sent with God's commission to their hearts?'

If it was necessary that St. Paul should have 'a thorn in the flesh,' how wise and good is God in removing from me temptation to boasting and vanity. Had he bestowed on me great and excellent gifts; did I possess eloquence and other eminent talents; if I had made great attainments in knowledge, and stood high in the ranks of literary fame; how perilous must have been my state, inclined, as by nature I so much am, to think more highly of myself than I ought to think!"

The last part of this extract brings to mind an incident, which I lately learned from one of the Bishop's former Massachusetts clergy.

Having labored fatiguingly all day, during a visit to the parish in Dedham, he was urged to ride several miles on a cold, uncomfortable Sunday evening, for the purpose of holding a third service at Quincy. Being seated in the chaise, he remarked to his Rev. companion; "Brother C——, this is rather hard, to ride so far, at my time of life, on such an evening as this, and after a day's labor so fatiguing, for the purpose of preaching to a small congregation, and without any special ability to interest them." "However," he added, —"it is a good way to mortify pride, and to keep the body in subjection. This is my way of attaining these important ends; and I think it a better way for *me* than wearing a hair shirt, or enduring extraordinary fasts. I have, by this means, learned to throw away regret at my want of talents as a popular preacher. It has led me to reflect much on the case of those, who become the idols of popular applause. And from this study, and accompanying observation on men, I have learned enough of the phi-

sophy of our nature to be even thankful, that God never saw fit to make me what is usually called *a popular preacher*. I have noticed that the peculiar excitability of temperament, which seems necessary in acquiring that kind of reputation, with the flatteries and caresses, which follow it, has often led to deep and awful falls from Christian character."

But, to proceed with the journal:—

"June 7th. Performed service and preached at Manchester. The court, which was in session, from politeness, or, we may hope, a still better motive, adjourned to attend the service. May we all be duly reminded of that Court, infinitely higher and more just, before which we must all soon stand. How desperate, how hopeless would be our case, were it not, O blessed Lord Jesus! that thou wilt be our '*Advocate* with the Father;' that thy righteousness we may *plead*, and in thy merits be *justified*. 'Thanks be to God for his unspeakable gift.'

"To Rutland. In order to save trouble to my friends, take a seat in a wagon, going by night. May I ever imitate St. Paul, and, as far as is practicable, avoid being burthensome to the Churches, and the giving of pain, trouble or expense to any people."

Passing by stage to Middlebury, he spent Sunday there. His labors during the day he thus records:

"June 10th, Whitsunday. The weather very warm, and my duties, not hard, (God forbid that I should so deem them,) but—many. Preached three times, and administered Baptism, Confirmation, the Lord's Supper, and marriage."

The Methodist Bishop George was then preaching in Middlebury, and there was "an awakened attention to religious things; especially, and most happily, among the students in the College."

"How immensely important," he adds, "that they, who are destined to be teachers, should first, and early in life, be taught of God!—that all professional men, and such as are distinguished by office, or wealth, or honors, or learning, should know the true God, and Jesus Christ, whom he has

sent! Of such, it may reasonably be expected, will be a large proportion of those, who are educated in our Colleges; and pleasing is the promise, when the Lord calls them to a knowledge of His grace and faith in Him."

"June 13th. This morning, at the time we intended to set off, there was a shower of rain, with much lightning and thunder. Prospects for the journey very discouraging. But what should discourage those, whose trust is in that God, who will make all things work together for their good? I found on this, as on a thousand occasions, that the Lord will not forsake us. The storm soon subsided; a bright morning followed; and riding was the more pleasant for the rain.

"After this clouded, stormy night of life is past, how bright, how joyful will be the resurrection morn! The bright scenes of this morning; the joyful countenance of the busy world; the cheerful notes of the feathered choir; the smiling face of nature, clothed in verdure and rejoicing in the more than common vigor of youthful summer; all these give but a faint idea of that glorious Day of the Lord Jesus Christ, when saints and angels shall unite in an universal chorus; when the Sun of Righteousness shall shine in immortal glory; and the universe shall resound with the Redeemer's praise."

Between the 13th and the 18th of the month occurred the interesting services in "*the Maple Grove*," of which I have spoken; with others similar in their neighborhood. Passing thence across the mountains to the Eastern side of the State, his attention was arrested by the frequent recurrence of that beautiful tree, his thoughts on which he thus penned:

"Great abundance of *Sugar Maple*. Most beautiful orchard of the trees on a part of Mr. B.'s farm. On the whole of it were made, the last season, two tons of sugar, which was uncommonly good. In my present tour through this State, I have been led to reflect on the value and importance of this excellent tree. Perhaps none, that grows from the earth, is equally useful. For *fuel* it is scarce exceeded by any wood. For *cabinet work* much of it is equal

in beauty, and will soon be in value, to mahogany. For *sugar*, also, its value is great. It affords the pleasantest sweet in nature. Making the sugar requires little expense but labor; and that, in a season of the year, when the farmer has little else to do. It requires no *slaves* in its manufacture, nor even any additional laborers. The same laborers, who must necessarily be employed to manage the farm, are sufficient. Though much sugar is now made, and the inhabitants are becoming more sensible of the value of this tree, yet it is painful to observe how many of them are carelessly destroyed, and how much of it is heedlessly burnt and otherwise, lost, which, for a great variety of uses, would be exceedingly valuable. This tree should be saved and cherished, especially by being transplanted where it may conveniently grow."

They passed the Western range, or spur, of the Green Mountains at Waterbury, where the Onion River finds its way from Montpelier towards Lake Champlain. At "Waterbury," the Bishop writes: "Stop to view the natural bridge; a curiosity worth a journey of many miles. The river, here, has forced its passage through the mountain. The remaining rocks, in frightful precipices, project on either side. Immense masses of solid stone, loosened by time and the continual action of the water, have fallen down and filled the channel; and the river, in finding its passage *under* them, is, in one place, wholly lost to the eye; and where it issues below, its whole volume of waters is compressed into the narrow breadth of a very few feet. The beholder is astonished, and can scarce believe this *no small* stream is contained within such scanty limits. Above these falls, the river is remarkably tranquil; flowing along with an easy and almost imperceptible motion. Riding upon its banks, and reflecting how soon these waters are to be dashed over the precipice and agitated with the utmost commotion, I am reminded of the deceptions and the vicissitudes of human life. In prosperous days, when life flows pleasantly along the current of time, we know not, and we are little inclined to the consideration, how soon and how suddenly, the scene may

be changed! What disappointments, what sorrows, what distresses, a day or an hour may bring forth! To our moral and religious state, the application is serious, as it is just. Myriads of souls are lulled into a fatal security by the smiles of fortune, worldly joys, and present ease. To such, death is indeed a dreadful cataract; the fall is sudden from temporal hope to utter despair. How ought the preacher to be faithful, whether men will hear, or whether they will forbear! How should we take heed not to 'cry peace, where there is no peace!' And hath not God himself said, 'There is no peace to the wicked?"

"The scenery on Onion River from Burlington to Montpelier is exceedingly interesting. The eye is never weary of seeing. It is continually entertained with a pleasing variety of rich meadows, and delightful intervale; now expanding into a broad surface, and now contracted into narrow limits; as though the very hills were eager to view the romantic scenery, and delighted with witnessing the struggles of the waters to force their way through all obstructions. These hills are seen swelling into infinite variety of size and shape; so that every new turn of the way presents some new combination of forms and colors, reminding one of the wondrous changes of the *Kaleidoscope*. Some of the scenery is inexpressibly bold and sublime. In short, while moving along this extended pass, the observant traveller feels as though he were moving through *Nature's Cabinet;* one long gallery of the rich, the beautiful and the grand of her unmatched forms."

From the 18th to the 25th of the month, he was occupied in passing the main body of the Green Mountains, and the Connecticut River, and in visiting the parishes, which lay on his route. Upon leaving Claremont, N. H., he has the following note in his Journal:

"June 25th. Parting reluctantly with friends more kind than I deserve, we hurry on to Drewsville. * * * Arrive in season for the services; and find friends more obliging, were that possible, than those we leave behind. What am I, O Lord God, that these honors should be shewn

to me, whilst others, infinitely more worthy, pass through life neglected? *Remember, O my soul, that thou, in thy life time, art receiving good things, and they, evil things.* May not these good things be my only portion? Blessed Lord Jesus, let me rather be as Lazarus, or as Job, than receive my portion in this world."

From Drewsville, he journied through Charleston, N. H.; re-crossed the Connecticut River; attended the Convention of Vermont, at Bellows Falls; thence, re-entered Massachusetts; and, visiting his parishes on the way, reached home early in July.

Such was this interesting tour. I have given, of course, but a part of his journal; yet enough to shew the habits of mind, with which he journeyed; his power of observation, his readiness at turning every thing to some good account, his love of nature, his humility, his fear of giving trouble, his frequency in severe self-examination, and his daily walk of close communion with God. More or less of this character belonged to all his journeyings, from year to year, around his Diocese; and it is believed that seldom, if ever, is there a Christian found more constantly engaged in wearying, or exciting duties, yet more conscientiously and sacredly on his guard against the dissipating effects, on personal piety and habits of devotion, of such incessant toils and of such a life of journeys.

I add here some extracts from another journal of this same year, 1821, kept on his way through New Hampshire, the southern part of Vermont, and a portion of the State of New York, to the special General Convention, which was about to meet in Philadelphia. The first extract is a meditation and prayer, on setting out.

"October 2d, 1821. Through the Lord's goodness, commenced another journey. Almost 1800 years have passed away since the Apostles of Jesus Christ were first sent forth on this gracious message of mercy and salvation. Blessed, indeed, would it be, if I had their spirit and their zeal. It is comforting that we have the same Lord, who changes not, and the same promises, which cannot fail.

"O blessed God and Saviour, grant that, like them, I may be faithful; and that, like theirs, may be my success in laboring to build up thy kingdom and extend the knowledge of thy salvation to my fellow sinners. If Moses shrunk from the tremendous duty of declaring thy message to a rebellious people, what am I, that ——? But thy power is sometimes manifested in human weakness. O may thy Divine Spirit be my companion: awaken my zeal, give me wisdom from above, and preserve me from perils both of soul and body. O visit not upon this people the sins and unworthiness of their Pastor; but, for thy goodness sake, and according to thy manifold and great mercies, stretch forth thy right hand to save. Amen."

In passing through Bradford, Mass., he again encountered a military parade, his reflections on which, though in some points like those on the former occasion, are yet worthy of preservation.

"October 5th. Found in Bradford an immense multitude, 'young men and maidens, old men and children,' collected to witness the training of two regiments of militia. From 'whence come wars and fightings?' An Apostle has given the correct answer. The propensity of mankind to be delighted with military parade, and to honor those who shine in arms, is an evidence that they want a 'peace which the world cannot give.' 'Not as the world giveth' peace, (says the Prince of peace) 'give I unto you.' O may this peace be more and more extended, till all shall strive, not to destroy men's lives, but to save them. How happy would it be, were men as interested, as engaged, in 'fighting the good fight of faith;' and if, instead of these *carnal weapons*, they would 'put on the whole armor of God!' According to the wisdom of the *world*, to teach men to fight, to train them to arms, to inspire them with a martial spirit, to inflame their souls with the love of military fame, is the surest way to keep them in peace! The wisdom, which is from *above*, teaches us, that, to preach the Gospel of the Redeemer's kingdom, to subdue those 'lusts, which war in our members,' and to inculcate heavenly love, will be more effectual.

On this message, O Blessed Jesus, we, thine unworthy ministers, are passing, with some difficulty, and without notice, through this crowd. How infinitely greater shall be the assembly, how changed the views and feelings of all, when the archangel's trump shall summon the numerous tribes of Adam's race to attend thy dread tribunal!"

Having reached Concord, the capitol of the State, he diverged, far northwards, from his main route, for the purpose of visiting the little parish of Holderness, on Squam Lake, among the approaches to the White Hills. His object accomplished, he returned to Concord and resumed his journey. On this episode, he has an interesting note.

"October 10th. Measure back my way to Concord. How very much of our small portion of time is consumed, not to say, lost, in travelling, in mere loco-motion! Much of what is almost lost might be made far more profitable. *Conversation* is not always, nor generally, the best and most useful. Perhaps, however, in nothing is more time wasted than in *thinking nothing*, or that which is worse, or at best of but little use. Meditation and observation are two of the five sources of knowledge; and they have this peculiar advantage, that they are always accessible. Whenever we are awake, and have the use of reason, we may *meditate;* nor can we well conceive of a situation, in which something cannot be learned by *observation* from the circumstances and objects, which surround us. We naturally incline to indolence; and trifling thoughts are ever intrusive. Our cogitations, scarce less than our actions, may be and should be under the control of reason, and subject to our will.

"The traveller is naturally impatient. The mind stretches forward to the next stage, or the journey's end, while the body drags heavily along. May we not hope that the time is approaching, when the soul shall be no longer thus imprisoned in a tenement of clay? Clothed with her celestial body, she may, not improbably, be able to range, swift as her own thoughts, through immeasurable regions of the universe, and visit worlds with infinitely more facility than now we pass from town to town."

From Concord, he proceeded, on the 11th, by Hopkinton, and thence, onwards, to Bradford, N. H. His note at this place, like several others, shews the influence of his early law-studies on his habits of illustrating religious truth.

"This day, at Amherst, was —— found guilty of a most horrid and barbarous murther, and sentenced to suffer death. May the Lord have mercy on his soul. Didst thou, Blessed Redeemer, shed thy blood for such unworthy, such sinful creatures? Hast thou, indeed, such mercy for those, who have none for each other? How awful the thought that this atrocious wretch is soon to be sent from an earthly tribunal to the Supreme Court of the universe. Yet, who knows but the terrors of his situation may bring him to himself, and cause him to flee from the wrath to come? O may he know, and seasonably avail himself of, that prevailing '*Advocate* with the Father,' who can *plead as never man pleaded;* and who is sure to procure the acquittal and justification of those, who duly commit their cause to His management. This suit may be defended 'without money and without price.' No *fees* are required, but the tears, which flow from a penitent heart. No plea can prevail but that of *guilty*. No *argument* for mercy is needed, but that of faith in Christ; and no *evidence*, on our part, is called for, but the following of His *counsel*, and living to him in holiness."

At Bradford, he thus notices an awful tempest, which had recently swept between the Sunapee and Kearsarge Mountains, and across the Sunapee Lake.

"Within four or five miles of our road, and parallel with it, passed but a few days since the most tremendous, and perhaps, the most destructive tornado ever known in these States. Its effects almost exceed credibility. Houses, which stood in its way, were demolished almost as suddenly as by an explosion of gunpowder. Within five or six seconds after striking a building, the air was filled with its fragments. Of the whole furniture of one house, it is said, one chair only could be found. Six or eight persons were killed; many more wounded; and the escape of several was little short of miraculous. How awful are the terrors of Him, who 'rides

on the whirlwind and directs the storm;' of Him, who can, in a moment, make the very air, which we breathe, the instrument of our destruction! Across Sunapee Lake a child of four years old was carried and dashed upon the opposite shore. Such is the security of human life! Such the stability of earthly hopes!"

From Bradford, his way lay by Claremont, across the Connecticut river to Bellows Falls, and so over the Green Mountains to Manchester, Vt. At this last place, he records a truly remarkable fact.

"October 16th. In this place, and near where the new Church stands, was the supposed murder of Russell Colvin. A most extraordinary case. Two men, brothers of his wife, were tried for murdering him. The examination was long and very critical: the evidence against them so clear and full, that nobody doubted their guilt; and, what is still more remarkable, they themselves confessed it, and acknowledged the justice of their condemnation. And yet, Providentially, a short time before the day appointed for their execution, it was discovered that Colvin was alive and well!"

Two days later, he thus writes:

"October 19th. Take leave of brethren, and 'friends no less than brethren dear;' journey to the westward, and enter the State of New York. * * * * * -Passing the summit of a hill in Cambridge, (Washington Co.) the view was interesting, and my mind filled with many reflections. To the *eastward* was a beautiful and extensive intervale, surrounded with gently rising grounds and swelling hills, beyond which the mountains of Vermont reared their loftier summits. In the deepening vale, and on the sides of the rising hills are seen an immense number of fields and farms and cottages. Over the meadows and pastures, yet verdant, numerous flocks and herds are seen grazing. Peace reigns and plenty and prosperity abound. But, it was not ever thus. Only forty-four years have passed away since, over these happy retreats, bloody war shook his angry visage. Through these regions, Col. Baum led his troops towards Bennington; beyond those hills, which are in view, was he

met and defeated by the Vermont militia; and there yet lie mouldering to earth the bones of hundreds, slain in deadly strife.*

"To the *westward*, the eye extends to the heights of Saratoga, where, on the next day, the whole of the British army, after a bloody contest, surrendered. These are events, of which America boasts, and long will boast, with glory and exultation. This, however, is the wisdom of the world. Religion views these scenes with a different eye, and with far other feelings. She knows 'whence come wars and fightings;' and weeps over these dire effects of human depravity. In how many things may it be said of men; their 'glory is their shame!' How different are the lessons taught us by Him, who came, not to *destroy* men's lives but to *save* them! He teaches us to be humble, to love our neighbor as ourselves, and even to prefer his honor to our own. What pride and selfishness blind our eyes! Of the capture of General Burgoyne we are never weary. But when do we speak of the surrender of General Hull? With what detestation is frequent mention made of the British soldier's killing a woman in New Jersey. But how rarely, if ever, do we hear of the barbarity of Col. F., who, in the battle of

* The *two* battles, fought by General Stark, at Bennington, on the 16th October, 1776, were among the most brilliant affairs of our Revolutionary struggle. Col. Baum, being despatched by General Burgoyne with 1500 Hessian troops and 100 savages, to capture the American military stores at Bennington, was met by General Stark with 1400 militia; and though the former was entrenched, he was yet totally defeated, and his whole force captured, with all their spoils of war. This victory, however, was scarcely won, when Col. Breyman arrived on the field of action with 1000 additional regulars, as a reinforcement from General Burgoyne, to succor the troops, which had just laid down their arms. Meanwhile, General Stark had been joined by a fresh regiment of militia; with which, and his previously weary and hungry men, he assaulted the reinforcement, and, before the day closed, put *them* also to an utter route. The loss of the enemy was nearly 1000 men; that of the Americans, not more than 100. The events of this day at Bennington contributed largely to those of the next at Saratoga. Thus did "bloody war shake his angry visage over those happy retreats," on which our traveller's eye was then resting.

Bennington, deliberately aimed at, shot through the breast, and instantly killed, the wife of a British officer!"

Arrived in Troy, he spent several days with the Warren family, and in visits to interesting objects in the vicinity. This was so unusual a pause in his labors, that it seems to have affected him even to sadness. Hence he notes on his journal for October 20th; "Experience some depression of spirits. Seem as wasting my time, or neglecting my own proper business." During this pause, he visited Albany, and its Legislature, Lansingburgh, Waterford, and the falls of the Mohawk. "The scenery" here, he says, "was interesting and sublime, much beyond my expectation. A little south of the Cahoes, pass the place, where the two great Canals, northern and western, are to unite. Had many reflections on these stupendous structures, which promise to be so much to the honor, and eventually, no doubt, to the interest, of this large and rising State."

On the 23d, after "making some farewell calls," and recording, as "not to be forgotten," the "kindness of friends in Troy," he proceeded on his way towards the General Convention. On his way, he examined the United States Arsenal between Troy and Albany: "a curiosity," he writes, "worth visiting. Yet, it is melancholy," he adds, "to reflect what labor and expense are bestowed in preparing instruments to destroy men's lives. The common maxim, that preparing for war preserves peace, is at least doubtful, if not certainly false. To preserve peace, it is most necessary to subdue 'the lusts, which war in our members.' Providing the *means* of warfare will increase the desire to *use* them. Is life more safe for putting swords in the hands of madmen? Which policy, in the event, best preserved peace with the natives of this country; that of the Puritans in New England, or that of the Quakers in Pennsylvania? Had we an Arsenal, in which might be deposited, in an unused, inactive state, all our pride, selfishness and ambition, peace would indeed be lasting. But, what buildings are sufficiently capacious to contain *such* a deposit?"

But his reflections, during this tour, were not all upon tornadoes, murders and wars. His observations on what he saw in the State of New York set his thoughts on a different range. A brief, but interesting sketch of their movements he has preserved in his journal:

"How wonderful that so fine a country as this should have continued, for so many centuries, perhaps ever since the creation of the world, without civilized inhabitants! That so much of its fine soil should be uncultivated; and that so many of its resources and advantages should remain unoccupied and unenjoyed! The more wonderful is all this, on reflecting how evidently Divine Providence has designed all these things for the use of man. How wonderful, the Salt Springs in the western part of this State; how needed there; how productive and how useful! Where it might have been expected an article so heavy in transportation would, with great difficulty and expense, be obtained, there is likely to be a supply for a large part of the United States. The late discovery of a water-cement in digging the canal, when and where it is so needed, is an additional source of wonder and of gratitude to the Father of mercies."

Here the journal of the present tour ends. Either it was not continued, or its continuation is lost. Enough, however, has been given to show us a good specimen of a *Christian* traveller. All his journals seem written on the principle, which he quotes from Dr. Johnson, (with him, rather a favorite author) that "it is the great excellence of a writer to put into his book as much as his book will hold." His diaries are all full of incident and thought; and to a careful reader, it will be seen that many of his reflections contain the seeds of valuable theological arguments. To give an example of this latter remark; when he notices the wonderful fact that this great continent, with its boundless resources, divinely intended for the benefit of man, continued for so many thousands of years without civilized inhabitants, capable of discovering those resources, and of turning them to use; he is not expressing a mere idle man's wonder, but, in his own peculiar way, answering the objector against revelation, who

inquires; "if Christianity be a revelation from God, disclosing the only way of salvation, why was it withheld from the race for 4000 years; and why, when finally given, was it suffered to become the privilege of but a little handful of men?" The Bishop's answer to this cavil is, virtually; that the *reason* for this fact is *God's*, not *man's*; and that the *fact itself* no more disproves God's authorship in revelation, than the effect, which he was recording, disproved God's agency in creation.

I have a few journals, written on subsequent tours; but, with one exception, they are mostly filled with details of Episcopal services, accompanied with very brief reflections as usual, shewing his habits of daily and hourly communion with God, but furnishing little that can add to the idea, which we already have, of his eminent piety. I give, however, a few additional extracts, written on more special occasions, and worthy of preservation. The following shews him at one of the annual commencements in Brown University, while acting as Chancellor of that Institution.

"September 3d, 1822. Went to Providence. After some difficulty, commenced the examination of the candidates for orders, A. ——, J. ——, and C——. Had many serious and some painful thoughts and reflections, on the inconsideration, or thoughtlessness, with which, too generally, men take upon themselves the solemn vows, and the awfully responsible office of the Christian ministry. How dreadful is the judgment denounced upon unfaithfulness! How tremendous the thought, that the salvation, the eternal well-being of many immortal souls may depend, God only knows in what degree, on our diligence and fidelity! and that some may forever perish through our neglect!"

"September 4th. Attend the *business* and exercises of the commencement. Fatiguing to body and mind. How much do we add to the burthen of life in order to support useless parade and a vain shew! Such, however, is the imperfection of our nature, the corruption of our hearts, and the limitation of our faculties, that much of our formality is a *necessary* evil. Thousands crowd together, with much eagerness, to

behold the exercises, which, to the few graduates, are indeed interesting. And yet, how very unconcerned are the most of this immense assembly about that *commencement*, that beginning of a never ending state, which is sure soon to come, and in which all are equally and infinitely concerned! Here, we are pursuing, or ought to be pursuing, the course of our *preparatory* exercises. How alarming is the thought that, for idleness and misconduct, we may be *expelled!* These young men think it of vast importance that their appearance, for a few minutes, on this stage and before this brilliant assembly, should be favorable; and for four years they will labor, in severe and patient study, to obtain one of the first parts. Can the same individuals, then, with myriads of others, be unconcerned how they shall appear before unnumbered hosts of men and angels; before the most splendid concourse of the assembled world? Have they no anxiety what part shall be allotted them for eternity?

"Immediately after the collegiate exercises, we again prosecute the examinations. How changed the scene! But a few minutes since, we were surrounded by thousands, gay and thoughtless of their souls, and eagerly grasping after worldly pleasures. *Here*, are but a very few; grave, serious and retired; and surrounded with ponderous volumes, which contain the concentrated wisdom of ages, on subjects truly the most interesting and important. Here, that wisdom, which is from above, is the subject of conversation; and our inquiries are, how men may escape the fascinating snares of worldly vanities; how they may be arrested in their sinful courses; and how their hearts may be turned to God? We are listening to the progress, which young men have made in spiritual things, and with what motives and qualifications and prospects of success, they resolve to leave the world and devote their whole time and talents, and the whole energies of their souls to God. We seem as in another world. The former things are passed away: all things here are new."

"September 5th. Was occupied in the morning with the Corporation in the business of the University. In the afternoon, continue the examinations; attend the meeting of the

Bible Society; and then return, still again, to the important business of preparing a few to *preach* the Bible, and to persuade men to live according to its holy doctrines."

In November of this year, 1822, he commenced another tour round his Diocese. On the 16th, while on his way from Walpole, N. H., to Windsor, Vt., with fifteen grown persons in the stage, his "baggage, through the driver's fault, was injured. God be praised," he writes, "that I was not provoked to anger, nor disposed to render evil for evil."

He left home on the 11th, and seems to have spent a week in business and journeying before he reached the first place, at which he had made an appointment. Hence the following entry in his Journal.

"Never before journeyed so long in the Diocese without performing any public services. Blessed Lord, has this week, now so soon to be numbered 'with the years before the flood,' been spent according to thy will? Might I not have done some good, which I have neglected? In the week, now soon to commence, I am, (by appointment,) to be engaged in many arduous and important duties. At the *end* of it, should I see its end, I may be less satisfied than I am with the one now closing. It is better to do nothing than it is to do ill. O Thou Father of lights, Thou God of grace! did ever creature of thine so need thy aid? Do Thou, who heardest the prayer of Solomon, 'give me wisdom and knowledge, that I may go out and come in before this great people.' Let thy strength be manifest in my weakness. And, as thine is the kingdom and the power,' so thine shall be 'the glory forever, Amen.'"

One of the arduous and important duties, which lay thus nearly before him, was the trial of one of his clergy, on charges, which had been preferred against him. It was a duty, upon which he always entered with the deepest reluctance, and which ever drove him most pleadingly to God for wisdom and grace. It was doubtless, the approach of this trial, which made him feel that, at the close of the coming week, he might, if left to himself, feel less satisfied than he

was after a week of what he considered idleness; that it was better to pass a week doing nothing, than to spend a day doing wrong to an accused brother clergyman. The trial, in the present case, resulted in the acquittal of the accused; after which and the performance of many other duties, the Bishop reached home the last day of autumn, with the song in his heart; "glory be to Thee, O Lord."

On the 9th of September, 1823, he started on another long tour; "not knowing," he writes, "the things that shall befall me;" "and not forgetting the kind protecting hand, which has hitherto sustained me." By the first of October he was "preaching in a *meeting-house*, on a hill" in the northern parts of Vermont; whence, "many miles to the South, Mansfield mountain reared its lofty summit, white with snow; while in the north, the pinnacle of St. Armand's, in Canada, towered upwards, scarce less majestic." Passing on still nearer to Canada, on the 3d of October, he "crossed Trout-Brook, in which was drowned, Mr. Grey," one of his valued friends in those northern regions, and a most efficient and pious supporter of our infant Churches there. "I passed by the grave," he adds, "where rest his earthly remains. 'Blessed are the dead, who die in the Lord: for they rest from their labors, and their works do follow them.' * * * In all these parts his death is much and generally lamented:" and he might have added; "by none more sincerely than myself." As he advanced in years, the loss of every friend affected him with a peculiar sadness. "The *young*," he used to remark, "can better afford to part with friends; for they have time to gain others. But to the *aged*, their loss is as the falling of autumn leaves. Every one, that drops, but strips the tree more nearly naked. It is to the *rising*, not to the *setting* sun, that men pay their homage." The following note on the same day, October 3d, is full of beauty:

"The weather continues uncommonly fine. The forests have assumed their autumnal beauties; and no beauties in nature can exceed those, which now clothe the mountains in these northern parts of Vermont. The richness and variety

of the colors surpass any thing that can well be conceived. 'Solomon in all his glory was not arrayed like one of these' mountains at the present moment. As we were journeying this afternoon from Montgomery to Sheldon, the sun, declining towards the western horizon, shed its very mildest and purest rays, and gave a brilliancy to the scenery, which is well worth a journey of 300 miles."

How like, that scene, to the autumn of the Bishop's own life!

In Swanton, near St. Albans, he records his official duties on the 6th, with the remark; "Here four denominations of Christians have united in building a house for public worship: a union, which may too naturally lead to *dis*-union. May the Lord, in His mercy, prevent it."

He now began to move towards the South, and on the 10th, was in Rutland. There he found an aged friend "fast sinking under the weight of years and cares. In each of these tours," he proceeds, "I look in vain for many, whom I had before seen. Six weeks since, I left home. *Then*, the forests retained their verdure; and nature smiled in ripened beauties. Now, the leaves are falling, the forests are fast fading, and the lofty trees are laying their honors in the dust. Such, emphatically, are my cotemporaries. 'We do fade as a leaf.' 'All flesh is grass, and the glory thereof as the flower of the field.' *Three days since*, the autumnal livery of the groves was inexpressibly beautiful. *Just now*, a severe frost has suddenly and mournfully changed their hue. So man, in the autumn of life, often shines in the most splendid glories; often, too, they fall and fade as suddenly as the leaves. Why is he thus fond of 'walking in a vain shew?' "

Still journeying South amidst his labors, he entered Massachusetts, and reached Lanesborough, the residence of his sister Deborah. Since his last visit to this place, his aged mother had died; she, to whose tuition and discipline, his early *mind* had been so much indebted. On the 16th of October, he penned the following brief, but touching paragraph:

"Visited my mother's grave. Merciful God! What thoughts it suggests, what recollections it calls to mind! What pen can describe, what tongue can utter, the pensive sadness of my soul? Yet, why sad? Why not, O Lord, rejoice in all thy works? Why not perfectly confide in the wisdom and goodness of all thy providences? What more can faith desire than that thy will shall be done? Dreadful, indeed, was the sentence, 'Dust thou art, and unto dust shalt thou return?' But, how animating the promise of Him, who is 'the resurrection and the life;'—'The dead shall hear the voice ofthe Son of God; and they that hear, shall live!'"

From Lanesborough, he passed down through the county of Berkshire, and on the 20th of the month in Great Barrington, attended the funeral of one of the most active and influential of the female members of the parish there; after which, as though his heart could bear no more toil amidst the saddening influences of such an autumn, and such a series of incidents, he hurried home, reaching Bristol on the 23d; the strain still sounding, with which he left Great Barrington; "God's holy name be praised for all his saints, departed this life in his faith and fear." May he "give us grace to follow their good examples."

The year 1824 has left us brief journals of no less than seven Episcopal tours, some of them of considerable extent, and one in particular of great length. But they contain little of special interest, abounding mainly in details of official labors. Preaching in Marblehead to a very full audience, he writes, on the 24th of February. "How affecting the thought that they *may*, and they may *not*, meet in heaven! When we recollect that one perished in his sins on *a cross*, by the side of a penitent fellow-sufferer, and of a bleeding Saviour;—how must we fear and tremble for those, to whom we preach!" On the 29th of this month, he preached three times in Boston, at Trinity, St. Paul's, and Christ Church; confirming upwards of fifty each time; and closing the labors of the day with the devoutest ascription of praise

for the "patient goodness of God" in continuing his life, and giving him strength for such arduous duties.

There is one journal of a long tour in 1825; but this also is brief, and adds little of interest to what we already know of his private life while thus employed.

In 1826, besides a sketch of a brief journey into Massachusetts, he has left a much more extended account of a journey, which he was induced to take into Canada. The object of this journey, one of the longest, that he ever made, seems to have been twofold. Through the Rev. Mr. Bristed, who was then laboring in Vermont, he had received a very kind invitation from Bishop Stuart, of Quebec, to visit him, for the purpose of mutual conference on the best interests of their adjacent Dioceses; while the power of domestic afflictions at home, which threatened, for a time, to crush even *his* energies both of body and of mind, rendered such an excursion peculiarly desirable, as a means, under God, of diverting his thoughts, and of throwing off the weight, which was pressing on his spirit. The blessing, which he sought, was, in some measure, found. His journey was made in company with two of his female friends, and with other interesting travelling associates; was, as usual, filled with incidents; and ended in restoring him to his family in the enjoyment of renovated health; though with a spirit still suffering deeply under sorrow. It was begun the 12th of June, and ended the 18th of July.

The journal, which he kept, is unusually full, and even interesting. But its descriptions are of objects so often described; and I have already drawn so near the limits of this work, that I must reluctantly omit it from these pages. It must be sufficient to say, that he visited, on his way, St. John's, Montreal, and Quebec; Lake George, the Springs, and Albany;—that he was most kindly received and entertained by Bishop Stuart; that, as he records, his titles were for once of some use to him by procuring him admission to an unusually free and full examination of the Convent of the Ursuline Nuns in Quebec; that his journal is enlivened

by narrations of personal incidents, and historical recollections; by descriptions of nature and of art; and by reflections, which, as usual, breathe forth the habitual devotion of his spirit, and shew the true man of God wherever he went and with whomsoever he mingled. It is only, however, at its close that it even alludes to the mournful visitation, which had, in part, prompted the excursion. As he drew near his saddened home, thoughts of the recent past rushed again into his mind, and he could not refrain from giving them one brief record in his page. With this record, I close my present reference to this painfully pleasing excursion.

"My thoughts," he says, "during this last day's ride were much agitated, and my spirits much depressed, by reflection on the changes in my family, and among my friends. Just art thou, O God, who hast called me to sorrow and mourning; and righteous art thou in *all* thy dealings. Shall we receive good at thy hand, and shall we not receive evil? 'Lover and friends hast thou put far from me, and mine acquaintance out of my sight.' Thou hast indeed *stricken me;* but have I *grieved?* Have I not *despised thy chastening,* by neglecting duly to humble my soul in penitence and sorrow? O forbid that thy corrections should be in vain. 'Make me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not Thy Holy Spirit from me. O give me the comfort of thy help again, and stablish me with thy free Spirit. Then, shall I teach thy ways unto the wicked; and sinners shall be converted unto thee.'"

It cannot be necessary, after the extracts, which have thus been given from what remains to us of his private journals, to attempt a summary of those traits of personal, of Christian, and of ministerial character, which they reveal, or illustrate. They are simple, and speak for themselves. They shew him, not elaborating great things, as though he expected the world to read and applaud him; but pouring out his own secret and sacred thoughts and feelings, as though he expected none but God, himself, and perhaps

some nearest friend, would ever see the unstudied lines, which he traced. But this makes them, for our purpose, all the more valuable, as they open to us the *man*, not his *acquisitions*; his *heart*, and not his *learning*. We see him just as he is—simple and sincere with God—and living only to his glory in the salvation of men.

In continuing, now, to trace the thread of the Bishop's private life around his Diocese, my resort will be to the few letters, which have come into my hand, and which date onwards from the year 1826.

His Canadian tour this year was begun in the midst of a very severe drought. In one of his letters, written on the way, he alludes to this fact, in a style already familiar to the reader's mind. In seeing and habitually acknowledging GOD in every thing, he was more like one of the Old and New Testament saints than any modern Christian, with whom it has been my lot to be acquainted.

"Greenfield, June 18th, 1826.

"Dear E——,—Through the Divine goodness, we are conducted in safety to this time and to this place. * * * The exceedingly dry weather, and of course, the dust from the roads, have been not a little annoying. * * * * The effects of the drought in all the country, through which we have yet passed, are mournful and alarming. But, the sins of the people, which, we may believe, are the cause of this visitation, are more so. At the present day, an uncommon hardness of heart seems generally to prevail in our country. Even corrections, which are the last remedy employed by Divine Providence, to reclaim us from sin and awaken us to righteousness, are ineffectual. It was formerly the case, in this country, under such calamities, that the people were reminded, '*The Lord rules*;' and that, under the admonition, they humbled themselves in penitence and prayer. Christians cannot be too sensible, nor think too much, of an overruling Providence. This doctrine, that all things are under the superintendence of the Divine Being, ought, indeed, in every trial, and under the most dis-

couraging prospects, to teach us to put our trust in Him, and be assured that He, who is wise and good and omnipotent, will order all things for the best. But, when we are called to suffer, our very first consideration should be, whether the evil be not a chastisement. Our sins should be called to remembrance. *That* people are in the worst spiritual state, of whom it may be said; *the Lord hath stricken them, and they have not mourned.*" * * * *

"I have nothing so particularly interesting as to be worth communicating to you, except perhaps, that, during one part of the afternoon on Sunday, we (all the Church congregation) went to a Congregational meeting house, and heard Mr. Brigham, who has made a long visit and tour in South America, give an account of the state of religion in that part of the world. It was not only gratifying to curiosity, but well calculated to make us more thankful for our religious privileges. I find, in many places, pressing calls for Missionary labors;—and among the various and weighty cares, which burthen my mind and weigh my spirits down, it is not the least to hear the people *cry for bread*, while I have none to give them.

"Called as I am, by a just and wise Providence, to sorrow and mourning, the delightful scenes, through which I am passing, have less charms for me, and are less likely to restore my health, &c.

Your affectionate friend,
ALEX. V. GRISWOLD."

Miss E. McC——.

The almost numberless journeys, which Bishop Griswold made round his Diocese, were accompanied with frequent exhausting toils, and exposures not only of health, but also of life. Yet he always travelled without accident, and seemed sometimes to wear out disease by the counter-irritant of motion and toil. Writing to Miss McC——, on one of his tours in 1827, under date of July 13th—he says; "My journey hither has been so fatiguing on account of hot weather, the tediousness of the stages, bad health and

low spirits, that I have rarely felt less disposition to any manner of exertion; and I am now as little inclined to write as I usually am to conversation. By this lassitude, however, you are not likely to be a loser; for I have nothing to write: and thankful I ought to be that I have nothing; that is,—considering that I have passed through some perils, and some exposure, and what reason I had to fear, last evening especially, that I should be quite sick, I ought to be thankful that I have no accident or mishap to relate, and that I am now as well at least as when I left home."

Again, to the same, on the 8th of the following October, at St. Albans, Vt., he says:—"After the long services at Fairfield, yesterday, I came here, six or eight miles, over a road worse than you can well conceive, to preach a third sermon last evening. On Saturday, from riding in the rain, I took some cold, which again affected my throat. Consequently, my speaking yesterday was laborious; and speaking *so much*, dangerous. The consequence is precisely what it was, the Sunday before I left home. My hoarseness this morning, considering how much I shall have to speak, for a week to come, causes some increase of anxiety. But I endeavor to consider myself in the hands of God, who will dispose of me according to his own unerring wisdom. If He has further work for me, He will enable me to perform it. I call to mind His mercies of old, and in how many instances, dark clouds of difficulty and despondence have been wonderfully dispersed, and the brighter beams of His merciful goodness have broken forth to my view. When I commenced my first sermon after leaving you, it seemed scarce possible that I could go through with it; and yet I did it with ease, and my voice from that time continued to grow better." * * * * * After writing an account of his many labors on this tour, he adds;—"To some of my friends perhaps, to my family at least, it may be gratifying to learn how I am occupied in my journey. But I have reached that age, when our friends, like our faculties, decline and gradually fail us. Men worship the

rising sun. Whether mine is to *set* in a serene sky is known to God only; and his will be done. I have long endeavored to anticipate, and be prepared for, all the evils attendant on declining years." * * * * *

I have already alluded to the Bishop's views of slavery, when speaking of the will of his deceased son, Alexander H. Griswold. The following extract from a letter to Miss McC——, while she was resident for a season in Maryland, and dated March 19th, 1828, will shew that, however little he was disposed to become a partizan in political abolitionism, he had the true northern feeling on the subject of slavery itself.

"In regard to cruelty to slaves, they are not, it is said, treated as beasts, this side of the Carolinas; and as to their being happy, we cannot say that slaves are not as happy as their masters. Their happiness, however, arises from their ignorance and freedom from mental cares; and also consists in the sensual enjoyments, which they have in common with the brutes. That we should boast so much of being a *free people*, while such myriads of our population are in the most abject state of slavery, is one of the striking instances of that blindness and absurdity, to which our fallen nature is prone. We can best judge how great the evil is, by supposing it our own case; that our friends, and children and other relatives, or that we ourselves, were seized by force and carried to Africa. This would be equally just; and no greater hardship than that, which we inflict. Indeed, there have been instances of such captivity. Several of our countrymen have, in former years, been captured and made slaves by the Algerines, and treated as well, we have reason to believe, as we treat the Africans. But, how were our feelings excited by their captivity! And with what abhorrence did we view their slavery! Such selfish creatures we are!"

The following extract from a letter to Mrs. Griswold, Feb. 27th, 1829, will give an idea of some of his many *winter*-travels. On a northeastern tour, he was caught at Boston by an almost unprecedentedly furious snow storm, which detained him two days. "Monday morning," he

writes, "I took a seat in the first stage, that ventured to set off for the Eastward; and we were travelling hard till nearly 10 o'clock in the evening, to reach Newburyport;" (less than thirty miles) "and what a day it was, I could not well give you an adequate idea. Though I have never more wished for your company for my comfort and assistance, yet I felt thankful, that day, that you were not with me; so great must have been your sufferings."

The following will shew amidst what *sickness*, as well as storms, he often urged his way, in order to prevent failure in the appointments, which he had made. It is from a letter to Mrs. G. while he was on a northern tour, in 1834; dated Claremont, July 19th. "My dear wife,—through the Lord's goodness, I am thus far on my journey. My health, till Wednesday last, was about the same as when I left home. That day, one of the hottest we have had this summer, I went in a chaise, accompanied by Mr. C., fifty miles, over a very hilly country, to Judge Livermore's in Campden. It was, of course, too much for one horse in such weather; and, to favor him, we walked up all the hills. The next day, after the services, I grew unwell, and had a sleepless, distressing night. I was unwilling to stop and fail in my appointments; so, Friday we returned by the same way, though the weather was cooler. I went to bed immediately, and had a physician; took powerful medicines, and was distressed by their operation. Every one, the doctor especially, urged the imprudence of continuing my journey. But you, my dear, know how necessary it was, and what has been my practice in such cases. I rose at day break, to be ready for the stage to this place; where, after riding above forty miles further, very rapidly and over a rough road, I am far from being well."

It is only by the event that we are able to justify such repeated exposures of his health and life. He had the strongest feeling of the truth, that he "was in God's hands; and that if the Lord had further work for him to do, He would supply the strength to do it:" and so, he often pushed forward, though as if treading on the heels of death,

and about to overtake him at the grave. The *result* has, perhaps, shewn that he was thus in the way of duty; though no one could have charged him with a neglect of duty, had he, in numerous instances, remained under his physician's hands, instead of persevering in fulfilment of his appointments. No frame, however, of less iron hardiness than his, could, with any safety, have hazarded the perils of his frequent extreme exposure.

As he advanced in life, he felt increasingly sensible to the loss of *domestic* comforts, of which his frequent journeys were the occasion; particularly, as that loss consisted in protracted absences from his wife and children, and in a consequent inability to do for them what his heart desired. "My separation from you,"—he writes to Mrs. G., June 19th, 1835, while attending, at Pittsfield, one of the most absorbingly interesting Conventions he had ever known,—"my separation from you for so great a portion of my time, is a very great diminution of my happiness. But I ought to be, and I trust am, thankful to God, that I have the comfort of your society many weeks in the year; and that, while I am separated from you by these visitations, you are caring for our household, and nurturing our dear little ones. I think much, and perhaps with too much anxiety, of the time, when they must be left wholly to your care. I ought, and I endeavor, fully to trust and believe that He, who hath given them to us, will aid you in bringing them up in His nurture and admonition. Should they prove to be good, and conduct themselves well, it will be what I chiefly desire respecting them. What shall be their state and occupation in life, is, with me, a matter of less concern. Generally speaking, parents are too desirous to see their children shine in the world, and occupy the most honorable stations. As regards their immortal well-being, such stations are, perhaps, of all most perilous."

His sense of *loneliness* in his travels was also an increasing feeling, and often made him send home yearnings after that *social* life, which he really so much enjoyed. "Travel-

ing so much *alone*," says he in a letter to Mrs. G., Sept. 4th, 1836, "and over the same roads, where nothing new is to be expected, is dull and irksome. The hope that I am performing my duty, and may be the instrument of some good to the Churches, is what alone reconciles me to such labor. When absent, I think much how happy I should be with you and our dear family. And yet, when I am enjoying that blessing, there are many cares and some sorrows to diminish it. Our hopes of earthly enjoyment are seldom fully realized. This should teach us, and, I doubt not, is designed to teach us, to look for a home and happiness beyond this world."

Towards this home and happiness, indeed, he felt growing attractions, especially with the growth of the feeling, by which he was too much affected, that his labours could be of little further use in the Church. Writing from Greenfield, June 27th, 1838, shortly after the loss of the Steamer Pulaski, he says to Mrs. G.;—"From all that I can learn, our friends, Mr. Woart and his wife, must have perished in that dreadful disaster to the Steamer Pulaski. * * * While such events are continually occurring, and thousands of our young and vigorous are suddenly cut down in the midst of their usefulness, how long and how wonderfully have I been preserved 'in perils by land and perils by water!' The Lord give me grace to be duly thankful for his goodness. I have now arrived at that age, when 'friends are few," and the world becomes tired of us. It is chiefly, my dear love, for your sake, and for the sake of our dear children, that I desire life to be prolonged, and feel thankful for every day, which is added to its protracted span. I may yet benefit my family; perhaps, even to my grandchildren I may be of some little service. To the rest of the world, and to the Church even, I can be of but very little further use."

The Mr. Woart, to whom in the above extract he alludes, was the Rev. J. Loring Woart, formerly of the Eastern Diocese, and a native of Newburyport, a most estimable

and promising young clergyman, who, with his amiable wife, and their just born babe, perished in the terrible disaster, to which he refers.

A few days after the letter, from which the above extract is made, we find the Bishop travelling through the county of Berkshire, and get an idea of the manner, in which he generally spent his time in the stage and on the way, when he had no other travelling companions than strangers. Writing from Stockbridge, July 3d, 1838, he says;—"To-morrow I hope to reach Great Barrington; but expect to find it a wearisome day. I move forward very slowly, and lose, or seem to lose, much time on the way. I have, however, employed it almost wholly in *reading the New Testament in French:* and surely this time I ought not to think *lost.*"

This extract reminds me of an incident, which illustrates not only his manner of improving time while travelling, but also his manner of reproving vice and improprieties of conduct.

One day, while pursuing his customary route through Massachusetts, he was much annoyed by two young Englishmen, who, with himself, were the only passengers in the stage. Without noticing him, as he sat quietly in the corner of the vehicle, engaged in the perusal of a book, they took the liberty of feeling that they might do what they pleased. They spent their time, therefore, in smoking cigars, and in very profane and offensive conversation. Upon arriving at a stage-house, however, where one of the proprietors of the line resided, after the usual halt they were informed that they must not resume their seats. Upon demanding the reason, the proprietor replied; "I understand, young gentlemen, that you have allowed yourselves to behave very rudely in the presence of your fellow passenger. The Bishop is so good a customer of ours, that we cannot allow him to be uncivilly treated in any of our carriages." "The *Bishop!*" rejoined they: "we had no suspicion of his being a Bishop. Pray allow us to proceed. We promise to make amends for the past by shewing, that we know how to treat a Bishop

with proper respect. Accordingly, being allowed to resume their seats, a respectful silence was for a time observed. At length, they ventured to address to him some civil inquiries, evidently with a view to draw him into conversation. A civil "yes," or "no," as the case required, was, however, all that they could elicit. One of them, therefore, entered on a direct apology. "I believe Sir," he observed, "that through ignorance of your character and station, we have allowed ourselves in very unbecoming liberties in your presence. We beg your pardon, Sir, and hope that you will not refuse us forgiveness." "Were *I* the only being whom you have offended," said the Bishop, quietly raising his eyes from his book, "the offence would be a matter of very little consequence." The young men were silent, and the rest of their journey together was passed without further breach of decorum.

The time was now arrived, when he had been compelled to suffer an appointment to pass unkept. A recurrence of the necessity was the occasion of the following letter to Mrs. G.; dated, "Concord, July 27, 1838.

"What we had both so much reason to fear respecting my health, has been realized. It was with much difficulty and distress, that, on the day I left you, I reached this place, quite exhausted and unable longer to sit up. In the course of the evening, I was visited three times by a physician; had watchers through the night, and took much medicine. Before morning, I had some relief, and have since been gradually recovering. For this, I have much reason to be thankful to Him, who has so often saved, and so long preserved my life. But here, I still am, again unable to keep my appointment at Holderness. Their disappointment will again be great, and their reliance on my future engagements still more diminished. * * * Weak as I am, I would yesterday have attempted to reach them, had it not appeared to my friends that the attempt would be madness. I regret, however, that I did not make it. * * * Perhaps a fatal relapse might have been the consequence. * * * But I should at least have given proof of my willingness to do all

in my power. * * * * I begin cautiously to take food; my strength is increasing; and I may hope, through the blessing of God, soon to regain my usual health. My voice and my sight were yesterday much weakened; but to-day they are some better. You will not, I hope, be disappointed, or displeased, that I write nothing but about myself. * * * * That the blessing of God may be with you and ours; and that we may happily meet again, is still the prayer of

Your affectionate husband,
A. V. GRISWOLD."

From this time, he became, with increasing frequency, the subject of very dangerous attacks of illness, during his journeyings; attacks, not originating in that chronic affection of the heart, which subsequently kept him in daily thoughts of death, but brought on by the effect of travel and exposure upon his constitution, and producing ordinarily a very violent inflammation of the bowels. Under these circumstances, it is easy to see, that every year, added to his already extended life, must have sensibly increased the soberness, not to say sadness, of his spirit amidst his still unslackened movements; and made him long, with ever intenser yearnings, for that repose, which the undisturbed home of old age can alone secure.

In a letter to his wife, dated Stockbridge, July 6th, 1840, he thus expresses himself: "It gives me much pleasure to hear from you, though the contents of your letter are, in part, of a painful nature. The concern, which you so kindly express for my welfare and the continuance of my life, is truly grateful to my feelings. You have, indeed, reason to be concerned on my account; for such is my state in regard to health, that you may reasonably live in continual expectation of my sudden decease. Your company in these journeyings would be a great comfort to me; and all the greater were you yourself in a perfect state of health." * * * "My nights are lonely and wakeful, and filled with much thinking of you and home."

On the 19th of April, 1842, he wrote to Mrs. G. from East Greenwich, R. I., just after having, with a bleeding heart, buried his second George; one of the bright and lovely "*little ones*," whom he had thought so much of leaving in the sole care of a widowed mother. Immediately after the funeral, he set out on an appointed tour through Rhode Island. But Oh! with what a stricken spirit did he journey! What I shall soon have to add will put a deep meaning into the few words, which I here quote from his letter. "My journey, as you will suppose, is so far a mournful one. My heart is oppressed with sorrow. The thoughts of our dear George, almost continually night and day, occupy my mind. But, in connexion, I think of you also, and our dear Mary. * * * I intend, if practicable to get home on Friday; but this is yet doubtful. My health is not good: I am threatened with some new and distressing complaints. I have reason to wonder and be thankful, that my case is not still worse. How the Lord will dispose of us is known to Him only. That He will give us grace in all things to submit to His will, is the prayer of your affectionate husband,

A. V. GRISWOLD."

Notwithstanding, however, the load, that was now burthening his spirit, and the presages of disease, which were gathering upon his body, he did not long remain at the home, to which he soon returned. With unwearied pace he still kept on his perilous path. On the 5th of May, before setting out again, we find him writing thus, from Boston:

"Boston, May 5th, 1842.

"Rev. and dear Sir,—When I reperuse your letter of March 28th, it reminds me forcibly of the infirmities of age, of which forgetfulness is among the chief. I was surprised, and am still much mortified, that, for so long a time, I should have neglected visiting your parish; for certainly, there is no one Church in the Diocese that I would less willingly neglect. If I mistake not, there is already an understanding between us when I am next to be with you; but, to prevent all mistake, I write now to mention Sunday, the 26th of

June next, as the time when I hope, the Lord permitting, to unite with you in the services at St. Mary's. I find myself so oppressed with years and cares and sorrows, that I look forward with much of doubt and hesitation to future appointments. My purpose is, to labor while the Lord shall give me *any* strength; praying, with our Saviour, that it may be not as I will, but as He wills.

With kindest regards to your family,

Your affectionate friend and brother,

ALEXANDER V. GRISWOLD."

The Rev. A. L. BAURY.

This letter belongs rather to his public than to his private correspondence; but it grows so directly out of his recent domestic afflictions, and is so much in the style of his private letters, that I have thought this a sufficiently suitable place for its insertion. On the 15th of May, after again setting forth on his journeys, he writes as follows, from Claremont, N. H.

"My dear wife,—I sit down to write what I fear it will give you pain to read. Thursday, the day I left you, I arrived, well as usual, at Concord, where we had service. Early Friday morning, I went to Hopkinton, where, about noon, I was taken ill. I preached, however, in the afternoon, and again in the evening; though too ill to sit up. The night following was one of the most distressing that I ever experienced. Prudence dictated that I should then return home; and had you been with me, I should no doubt have done so. But, being exceedingly desirous, if possible, to fulfil my appointments, I yesterday morning, (Saturday) set off at half past six to ride forty miles over a rough road, in a chaise and directly against a very cold and very strong northwest wind. I had a little, and but a little, hope, that riding would give me some ease: but it gave me none. I arrived here just before 5, P. M., where a large congregation were collected to hear me preach. But that was impossible. It was with difficulty that I could stand upon my

feet. I sent immediately for a physician, who has visited me once in a few hours ever since. I was drenched with medicine, which has operated very slowly. The latter part of the night, and thus far to-day, I have been apparently some better. My case was very perilous; and I had determined, if no better to-day, to send some one for you; though I thought much of the length and tediousness to you of such a journey, and how you might, like the friends of Bishop Moore, meet the corpse on your way. The people are, of course, much disappointed by my inability to attend the services to-day; and I have relinquished all thought of going to Plainfield to-morrow. What will be on the morrow, I know not. I shall not finish this letter, till I better know how it will go with me. Do you be composed, my dear, and prepared for every event of God's Providence. You know well, that we must soon part; and He best knows what time for parting will be best.

"*Monday* 16*th*, *P. M.* I wrote the above, my dear, yesterday; fearing I might be worse to-day, and unable to write at all. But, through the Lord's goodness, I am, it is hoped, slowly recovering. This morning, I preached and had confirmation, though exceedingly weak; and shall attempt, after this day, to fulfil my appointments, as you may see them on my memorandum. I have a fever yet, and no appetite at all for food. My flesh is already wasting. Saturday night, it seemed doubtful whether I should be to-day among the living. * * * * *

"*Tuesday morning*, 17*th*. I have broken open this letter, my dear, to tell you that, soon after sealing it, I was suddenly taken worse. After a sick night, I am better this morning; but have relinquished the hope of preaching any more on this journey. * * * * * I hope we shall meet again in this world. If not, I trust we shall in that better, whither many dear friends are gone before us. * * * * May God's blessing be with you all.

Your affectionate husband,

ALEXANDER V. GRISWOLD."

MRS. AMELIA GRISWOLD.

On the 19th he wrote again; and it appears by his letter, that he gained strength enough to pursue his journey, though he performed little or no duty. "During the last two days," he writes, I have had no distressing pain, and am, I hope, slowly regaining my strength. I begin to take solid food, this morning especially, in considerable quantity; though feeling some concern what will be its effect. I have lost much flesh, for the short time of my illness. My face is shriveled and much changed; but should I be able again to take my usual quantity of food, I may hope soon to regain, perhaps, even my usual appearance.

"For your sake, my dear, I intend to be careful of my health: * * * * * and, as giving me opportunity to *set my house in order*, I am thankful for every day that is added to my span. * * * * * For the first time in my life my mouth is a little sore from the calomel, which I took. The physician treated me very much as Dr. Stephens did, when, in 1832, we were at Mr. Johnson's in Brooklyn. * * * Had it pleased the Lord to preserve *your* health, you might aid me much in these journeyings. But, let us still say; 'His will be done.' This lingering along, as I do, from day to day, unable to do any good, and my great disappointment in not being able to perform the duties, for which this visitation was undertaken, cause me, perhaps, too much anxiety. If so, may God forgive me." * * *

His hopes of possible recovery from this dangerous attack were realized; and he was soon again moving around his Diocese, looking quite as fresh, and walking quite as briskly as usual. Just before the election of his Assistant, Dr. Eastburn, in September, 1842, he made a tour to the West of Massachusetts, during which he wrote from Pittsfield the last letter to his wife, which has fallen into my hands. It was dated,

Pittsfield, August 25th, 1842.

"My dear wife,—I write, as usual, a few lines to inform you how I get along in my journey. Thus far, it has been as well as could in reason be expected. The weather has

been uniformly fine. My ride, the first day, for one so long, was unusually pleasant, and I was continually wishing that you could have enjoyed it with me. After arriving at Mr. Bright's" (the husband of that niece, to whose kindness these memoirs have been indebted,) "my regrets at your absence were so great as to diminish the enjoyment of my visit. Their situation" (near Northampton) "is, in my judgment, much better than Mr. Gardiner's in Maine. The view from the east front of the house is delightful, beyond what you can imagine without seeing it; which I hope, sometime, you may. They seem to be exceedingly desirous that you should visit them, and were not a little disappointed that you were not with me. They have fruits, in great abundance and variety. Excellent early apples they have had for a long time, and had then gathered many bushels more than they could use. They will have twenty or thirty bushels of peaches, on one tree of which they were fully ripe. Their plums also are in great abundance.

"I did not venture to preach there but twice on Sunday; though besides that, I baptized one woman, confirmed ten persons, and administered the communion.

"Monday morning, Mr. and Mrs. Bright took me in their carriage to Westfield, where we dined; after which I parted with them, and took the rail-road cars. The scenery through the mountains to Pittsfield is awfully sublime. So much money has been expended in cutting through rocks, making bridges, &c., that the stockholders will not soon, if ever, be remunerated. * * * * * The mail is about closing, and I must send this letter immediately, or it will not go to-day. Yesterday my health was bad; but I feel better this morning.

Your very affectionate husband,

A. V. GRISWOLD."

MRS. AMELIA GRISWOLD.

After reading previous letters, one would hardly suppose it necessary for him to plead, as in this, that he had preached only twice on a Sunday, when, in addition to his preaching,

he baptized, confirmed and administered the communion; and when he had so lately taken his right foot from the brink of the grave. Yet, such was his way; and such the constitution of his body, which enabled him to pursue it. His attacks were usually violent; but when they began to yield, he was straightway on his feet again, apparently as well as ever.

His allusion in the above letter to the Rail-road cars, is the first, with which we meet, in either his journals or his letters. What months of tedious travel, in storm and flood; over rough roads, and rugged mountains; in piercing cold, and melting heat; by public stage, and in open wagon; with his mind stretching forwards, while his body dragged behind; would have been saved to him, had the present ramified system of Rail-roads, which now spreads from Boston, throughout almost the whole of what was once the Eastern Diocese, been in existence and operation, when he first began his two and thirty years of perilous, and exhausting journeyings! But these journeyings are done. He rests from his labors, and his works do follow him.

When Bishop Griswold first accepted the Episcopate of the Eastern Diocese, he wrote thus to the President of its electing Convention: "Trusting in God, and in their" (the members of the Convention's) "candid indulgence and friendly counsels, I shall devote my future *hours* to the good and benefit of those Churches, whom the Lord shall please to put under my care; humbly endeavoring by zeal and diligence to supply what, in other talents, is deficient." We have now looked at the public labors, and at the private exercises, with which he filled his whole Episcopal life; and are therefore ready to answer the question; did he not sacredly keep the vow and promise, with which he entered on his work? Did he not honestly and literally sacrifice that young and high ambition of mere literary fame, with which he once burned; and bring the whole of those secret energies, which before were shooting up so tall on the *outside* of the vineyard, into exclusive and wholly engrossed action *within* the sacred enclosure; that they might there rise high indeed,

though with a holier tendency, and bear fruit an hundred fold to the glory of God? Did he carry a *divided* heart through his many labors? Was he not *wholly* Christ's, in his studies and in his toils, in his secret thoughts and in his constant prayers, in his sufferings of body and in his sorrows of heart? To such questioning we can find but one answer. If there were ever a resolution kept *to the full*, from the moment, when it was first taken, till death settled the date, to which it ran, it was that, which he so early recorded, and which we so late have quoted. To his *one* work he consecrated not merely the general course of his life, but almost literally his "*hours*." We can scarcely find even an *hour*, when he was not engaged either in devising or in doing something, which had a more or less exclusive reference to the glory of God in the good of His Church.

PAROCHIAL LIFE OF BISHOP GRISWOLD, AFTER THE YEAR 1812.

We withdraw, now, from *the Diocese and the Episcopal life* of the beloved subject of these memoirs. The thread of incidents and traits of character, which we here take up and prepare to follow, will conduct us only round *the parish*, in which, after his consecration, he still continued to labor.

What followed in his parish in 1812, about one year after his consecration, we have already seen in the simple account, which he himself has left, of that remarkable season of revived attention to the subject of religion, during the summer of that favored year. From that period, he continued his pastoral labors with unabated and even increased diligence, subject, of course, to the necessary interruptions brought in by his Episcopal visitations. During those visitations, his place was often, if not always, supplied by the Theological Students, who were residing with or near him, and who were admitted to officiate, as *lay-readers*, in his desk. The communications, which I have received, and which cover this part of his life and labors, are from those, who have lived in his family, or been connected with it by most intimate ties. The views, therefore, which these communications present, are from the testimony of eye and ear witnesses, and take us as nearly as possible to the subject of this portion of the memoir. And we see in them, not the distant and unapproachable prelate, but the humble, toilful, and simple parish minister; moving among his flock, from house to house; overlooking nothing in the minutest individual concerns; whether among the lowly, or among those in higher estate; whether in the chamber of sickness, or in the walks of the broken-hearted penitent; and aspiring to nothing but the success of his labors, and an answer to his prayers, in saving the souls of those committed to his care; whether they were the possessors of wealth, or the children

of poverty; whether they lived in the enjoyment of educated leisure, or spent their days in honored toil.

His elevation to the Episcopate wrought no change from the previous charming simplicity of his life and teachings, other than that of increasing his opportunities for doing good, and of making more public his elevated views of Christian duty. No appearance of even a desire of "Lording it over God's heritage," where he exerted the most unquestioned sway, was ever observable in his conduct. His former systematic arrangement of time, his customary habits of self-denial, and his usual laborious endeavors to win souls to Christ, were daily carried with him after he was called to his highest ministry in the Church of God.

The tendency and power of his ministry, in leading the mind to clear and discriminating views of Christian truth and duty, may be illustrated by the case of an intelligent lady, who, more than thirty years since, was providentially brought under his influence, upon the removal of her family to Bristol. Being then but a child, her first feelings, on seeing the holy man, as she followed the multitude on Sunday evenings to the Episcopal Church, were those of strong but undefined and childish admiration. Exceedingly thoughtless in her youth, it was through her fondness for variety and novelty that the services of the Church first attracted her attention. This, however, brought her, as it did Roger Viets, within new influences; and she was at once charmed, with the appropriateness and simplicity of our services, but especially with the devout manner, in which they were performed. This, nevertheless, was but *preparatory* work. It was the very interesting and enlightening sermons, to which she listened, that now rivited her attention and gave a new impulse to her thoughts. She no longer felt, as formerly, impatient for the close of the sermon; but was sweetly constrained to acknowledge, that what she heard was the truth, and that she was personally interested in its solemn import.

As her attendance at Church became more frequent, the winning and impressive appeals of the preacher were made the means, through the blessing of the Spirit, of awakening

her feelings to a deep and settled concern for her eternal interests; and though, for a long time, she still continued to mingle with the gay and thoughtless, she yet found it impossible to divest herself of the conviction, that she *must come out from among them and be separate.*

At length, the period of her indecision and of her struggle against convictions of truth and duty, was brought to an end; and she became *personally* acquainted with Bishop Griswold. Then it was, that the full blessing of his influence was felt. The conceptions of childish admiration, instead of being erased from her mind, were confirmed; and the ardor of her religious feelings, instead of being chilled, was fanned into a flame; so charitable did she find him in his construction of her imperfect apprehensions of divine truth, so willing to impart instruction, and so skilled in leading the inquiring mind to the Saviour. She found in him nothing austere, nothing dictatorial; but a most accessible teacher, who discharged his heavenly commission by simply and meekly directing the *sinner* to the only ground of hope, *the "rock Christ Jesus;"* while the singular devotedness of his whole being to his sacred calling, and his constant aim to recommend the religion, which he taught, by a corresponding practice, fixed her esteem for his character, and served as a sort of nearer and inviting light in guiding her along the path of a divine life. And what she found in him at first, she found in him to the last. Though her intimate acquaintance with him and his family commenced soon after his consecration, yet all she saw, till the scene of his life closed, served but to confirm, instead of weakening those impressions of his *eminent holiness*, which were engraven so indelibly on her young mind.

What was here exhibited, in a particular case, is but a sample of what was exhibited in all cases, of a similar character, under the Bishop's parish ministry. His influence with individuals, as with society at large, was ever a growing influence. It was never lost on long and close acquaintance. His preaching, indeed, was *light* rather than *thunder;* yet it shewed itself to be the true Gospel by quietly and surely imparting true views of sin and of the Saviour, and by

leading straight forwards to high views of Christian separateness, and to a high standard of Christian duty.

Of his more familiar labors, during the week, his ministry "out of season," an equally definite and favorable view has been furnished. During the year 1819, one of the sons of his friend, Judge Tyng, went to reside in Bristol, as a student of Theology under Bishop Griswold. Young Tyng subsequently became the Bishop's son-in-law, by marriage with his daughter, Ann D'Wolf Griswold; and from him, as the present eminent Rector of the Church of the Epiphany in Philadelphia, have been received contributions of great value to this part of the memoir. His opportunities for observation and correct judgment were, of course, of the best kind. "The veneration and affection, which I had cordially entertained for him," says Dr. Tyng, "upon going to reside in Bristol, were matured and confirmed. He indulged me in a more intimate acquaintance than I had dared to hope; our subsequent family connexion brought us still more closely together; and until his death, he was to me, uniformly, a confiding and affectionate father, and allowed me to be on the most free and filial terms with him."

The account, which Dr. Tyng gives, of the Bishop's familiar and social labors among his people, is interesting; and I cannot do better than imbody the substance of it in this part of the memoir.

"When I had been in Bristol about a week," says Doctor T., "The Bishop observed to me one day; 'I wish you to attend a meeting with me in the country this evening; and I will call for you after tea.' He came accordingly; and we walked about a mile to a neighborhood, called 'The Neck;' where the rooms of a farm-house were entirely filled with people, waiting his arrival. He sat down among them at a little table, and, after singing and prayer, expounded to them a chapter in the Epistle to the Romans, in that familiar and simple manner, in which he so much excelled, and in which all, who listened to him, were deeply interested. I cannot describe the impressions, which this whole occasion made upon me. The condescension and meekness, with which

he thus familiarly walked out with a youth like me; the perfectly unassuming manner, in which he appeared among the rustic congregation, assembled to meet him; the simplicity and tenderness of his discourse; the tremulous sweetness of his voice, as he raised the tune in singing; were all such new and striking facts to me, that I was surprised as well as delighted with the whole occasion. It immediately obviated all the objections, which I could have imagined against meetings of this kind; while it interested my heart in them as an important means of spiritual good. The Bishop opened this service with a selection of prayers from the Liturgy, and closed it with an extemporaneous prayer, in which duty he excelled almost all, whom I have ever heard. This, I believe, was the first private meeting, which I attended with him. Subsequently, I became so much accustomed to meetings of this kind, that I had a full opportunity for perceiving all the blessings and advantages, which flowed from them to the people: and my subsequent long experience has led to an entire confirmation of opinion and judgment on this subject in coincidence with those of Bishop Griswold.

"The circumstances of this first meeting, which I attended with him, interested me so deeply, that I have seldom or never passed the house since without having the scene brought vividly again before my mind. His weekly meetings were generally of this social and private character; and were uniformly conducted in the same manner, with that, which I have described. There were sometimes two, or more, such meetings in the week;—and there were seasons, when they were increased to a still greater number. When he was at home, he attended them himself; though, even then, he required of his theological students frequent addresses and exhortations to the people assembled; so that thus his ministry was, not only a continual example and source of instruction, but also, in the opportunity for practical exercise in the duties of their future ministry, which he gave them, of the greatest service in perfecting their qualifications, and in forming their habits for future usefulness. During his absence, on his Episcopal visitations,

these opportunities were multiplied; for then, his candidates for orders had not only his place in these private meetings, but also his place in parochial duties, and especially in the public services of Sunday, to supply in their capacity as lay-readers;—and, as he was always absent several months in the year, they were thus kept in the virtual work of the ministry for no small portion of the time, while pursuing their theological studies.

"I have never seen the Bishop in a more affecting relation, than in this private ministry among his own people; meeting with their gathered assemblies, and visiting them from house to house. Here he shone pre-eminently as a man of deep and rich religious experience, holiness and love. On some of his pastoral visits, especially among the poor and the suffering of his flock, he would take one of us with him. Some of the scenes thus exhibited I still recall with deep satisfaction. I have walked with him through the lanes and back-streets of the town, and among the cottages and chambers of the poor;—I have listened there to his affectionate and familiar religious counsel and conversation, and to his deeply fervent and affecting prayers; I have witnessed the humility of his own character, and the affection of his people for their faithful pastor, as these traits exhibited themselves under aspects of peculiar interest and power;—and his whole system of ministry has thus inspired me with increasing reverence, and more affectionate confidence, every day that I spent with him. The advantages, which we, who were students, received as candidates for the ministry, may be readily understood. To me they were made the guide and standard of all the succeeding labors of my life."

It is undoubtedly true that the secret of Bishop Griswold's success in his parish ministry, so far as this secret is to be found in the fitness of means to an end, resided in those traits of character and life, which we have thus seen in action; his eminent holiness, and his manifestly entire devotion to his work; the spirit of true prayer, as it came out in his actions, and the light of the true Gospel, as it

shone forth in his conversation; mingled, as all these were, with an uncommon humility, which let him right down to the understandings and the feelings, the artless fellowship and the home affections, of even the lowliest of his flock. He had, undeniably, a great store of learning; and even talents and powers of mind, which, had he chosen to put them under the life-long training of an ambition to shine and be admired, would have enabled him to achieve what the multitude are ever ready to regard as a reputation by no means unenviable. And yet, he had not, by nature, either a faculty, or a fondness for a striking *display* of learning, or for *popular* exhibitions of intellectual strength. It was not thus that God gave him his power over the subjects of his ministry. The secret of this power lay in his eminence as a literal follower of Jesus Christ. There was, in him and about him, that spirit of holy devotedness to his Master, and of holy separateness from the world, which, while it was not *displayed*, could not be *concealed;* and which even humility itself did but make more affectingly manifest.

His manner of spending every Lord's-day in his parish was a beautiful illustration of these remarks. It is, in substance, the testimony of one, who lived long under his ministry, that, on this day, the deep spirituality of his mind shone forth most conspicuous. Scrupulously avoiding every thing, that related to worldly affairs, he passed the intermediate hours of public worship chiefly in his study. Apparently absorbed in divine communings, he yet never forgot the moment for public service;—was ever first to lead the way to the Sanctuary; and while he remained within the courts of the Lord, both before and after service, would almost literally obey the divine injunction, "keep silence before Him." Distinctly is it remembered by his near friends, with what solemnity he was accustomed to speak on this subject; "deeply regretting that even professors of religion would sometimes indulge in frivolous conversation immediately after joining in the sacred services of the Church; and earnestly wishing that not even *a word* might

be spoken until every one had left the Sanctuary." His whole manner of spending Sunday was a living illustration of his exalted piety, and must have been a result of his clear perceptions of what constitutes a life of holiness. Nor was this illustration a weekly excrescence on the body of his piety. "It is refreshing," says an intimate friend, "to look back and see him moving along the straight line of duty; sustaining his high standard of practical religion by a consistent walk during the week; and shewing, in his own daily life and conversation, the literal practicability of those precepts, which he enjoyed on the Sabbath."

There is a page in one of his private journals, on which he records his own views and feelings on the subject of the last paragraph. During one of his visitations in 1823, he says; "In most of the congregations, in which, during this tour, I have officiated, I have noticed with no small satisfaction, an improvement in one expression of devout feeling;—a solemn pause after the benediction; either to offer to God a private prayer, or from an unwillingness to disturb others in their private devotions. May not this indicate some general increase of piety, or growth in grace? O gracious God, may 'thy kingdom come.' When, after the solemnities of public social worship, and the preaching of Christ crucified, the congregation hurry out of the Lord's house, with no apparent seriousness, no indications of a praying heart,—there can be but little hope that they have profited by the word spoken. Such people, after 'they go their way,' are likely straightway to 'forget what manner of men they are.'"

But I must hasten to a more particular notice of the results of his parish ministry. In one of his diaries, evidently kept at home, a single leaf of which has been preserved, are the following entries for the month of June, 1818.

"18th. The state of religion in my parish is low. Yet public worship is not neglected; and a hearing ear remains. This is a favorable symptom. For some days it has been impressed on my mind, for which I can give no particular reason, that the Lord will soon visit us with the refreshings

of His grace. May this not be a vain hope. Visit us, O Lord, with thy salvation."

"19th. This day has been refreshing. An unexpected number of children were presented for baptism. O Lord, bless and increase the piety of thy people, who desire to offer to Thee what is most dear to their own hearts. * * One *adult* offered herself to God. She appears to be truly awakened by His Spirit. May she prove the first fruits of a glorious harvest."

"20th. 'Cumbered with much serving.' By the incessant intrusion of worldly cares, my mind is too much diverted from better things. How much, by nature, do we incline to any thing rather than *the one thing needful.*"

"21st. The Lord's-day. To the Lord may it be devoted. What wonders of Divine goodness, what unspeakable mercies, does it recall to mind! O thou friend of hopeless, worthless sinners! may this day and every day be thine. The *services* of the day have been refreshing; and the hope brightens that the Lord will visit us with his salvation."

One month later, on the 20th of July, of the same year, and in the same diary, appears the following: "One more humble soul, as we trust, has been received into the fold of Christ's Church. May an abundant shower follow these refreshing *droppings* of Divine grace."

I make the above extracts, not because the hopes, which they express, were immediately and largely realized, but because they shew the habit of the Bishop's mind in his parish ministry. They evince not only that he labored diligently in dependence on God, but also that he looked for a large blessing on his labors; and that he looked for this blessing with an ardency of longing, and a carefulness of self-inspection, which might well be received as a gracious foretoken, that he would not be permitted *always* to labor and look and long in vain.

With various success in his ministry, his parish moved forward, till the opening of the year 1820, eighteen months from the date of the above extracts; when a somewhat

alarming declension from religious life was found spreading through his flock. The weekly evening meetings were thinly attended. And aged Christians were mourning over the manifest decay, and longing for the return of days when the Divine Spirit, in rich demonstrations of his power, had been known to rest on the ministration of the word and ordinances of God's house.

It was, in this state of things, when the Bishop had been several weeks at home, after the close of his previous year's journeyings, that he commenced a series of *Wednesday* evening lectures in the *Church*. The meeting for social prayer and religious instruction, as already described, was then held every *Thursday* evening, and in a small *school-room* near the Church. At this meeting, the attendance was now so much reduced, that, on one occasion, but thirteen persons were present. This, to the few who came, revealed the depth of the affliction, which had fallen on their parish, and filled the spirit of the Bishop especially with lively grief. So keenly did anxiety for his people pierce and wound his heart, that it evidently became, if not the sole, yet the aggravating cause of the calamity, which speedily befell him. On the succeeding Wednesday evening, his congregation assembled for a continuance of his new series of lectures. He went through the services as usual;—but, in the midst of his discourse, he was suddenly seized with an illness, which compelled him to stop, leave his pulpit, and retire to his chamber, where for weeks his life hung in imminent peril. This was the sickness, to which he refers in one of his letters to the Rev. Mr. Pratt, of the Church Missionary Society in England, and from which he was then so slowly recovering.

The public services were of course closed, the moment he left his pulpit. But the congregation were deeply affected by the event, which had interrupted them. It proved the most powerful sermon that God ever sent them by his servant. The affliction, which they felt, and their consciousness that their own lukewarmness was aggravating the sufferings of their beloved pastor, were made the means of an immediate

and extensive spiritual awakening. In various parts of the Church, religious anxiety and alarm were instantly manifest. Little knots of people were seen gathered, here and there, round those who were before becoming interested in the subject of religion, and who were now awakened to mourn for sin. The voice of social prayer was heard among them; especially that of aged Christians, who, after suitable conversation with them, were earnestly commending their case to God. It was a late hour before the people were content to retire; and when they did so, it was with a very different mind from that, in which they had assembled. Subsequent evidence shewed that the awakening in the parish was universal, even among those, who did not attend the lecture that evening.

The care of the parish now devolved on the two candidates for orders, who were studying with the Bishop, and of whom Mr. Tyng was one. By him *the facts* of this narrative have been kindly communicated.

The very next day brought calls from every quarter for religious instruction and aid. The Bishop also sent forth his young assistants, (especially Mr. Tyng, as having, at that period, more leisure from his studies,) to seek through the congregation for those members of the flock, who were anxious to hear their shepherd's voice. Every where, evidence of an awakening influence presented itself. The ensuing evening, being that of the customary weekly meeting for prayer and religious instruction, brought out so large a congregation, that, although they adjourned from the little school-room to a large private dwelling house, there yet was not space enough to receive them. The rooms, entries, and stair-cases were crowded; and the area around the doors and windows was equally filled. The deepest solemnity reigned. Not a heart seemed untouched, unmoved. Tears flowed from the eyes of many present; and though the instrumentality of labor had fallen into youthful hands, yet was the Lord pleased to make the power of his Spirit manifest and effectual.

From this time, for many weeks, the subject of religion, the salvation of their souls,—engrossed the thoughts of all. There was now, no anxious and careworn minister, urging a lukewarm and reluctant people to duty;—but an awakened and anxious people calling eagerly for more labor than could be performed. For several weeks, there were two, and sometimes three meetings every day; and all crowded with intensely interested congregations.

This change in the condition of his parish greatly cheered and comforted the sick pastor. He was not only confined to his room, but utterly unable to receive even the visits of his parishioners for conversation. He could only allow his young assistants occasionally to come in and give him an account of the surprising movement around him, as one after another of those, over whom he had so earnestly watched, became the happy subject of the Spirit's renewing work. In his greatest weakness, however, he continued to give directions and advice for the government of those, upon whom the temporary care of his parish was resting. These youthful, yet efficient helpers were occasionally aided by a visit from a neighboring clergyman;—and after several weeks, the Bishop secured the services of the Rev. George Taft of North Providence, whose labors proved truly acceptable, and were evidently blessed.

It was at least three months before the Bishop was able to preach another sermon. Before that time, however, and as soon as he left his chamber, he collected, in his dining room, those who had become most decided Christians, as well as those who were most anxious to know the way of life;—and there, weak as he still was, sat down in the midst of them to instruct them more perfectly in the knowledge of that way, and to guide them more safely to the Saviour, whom they sought. These were truly most affecting scenes. He was still so extremely feeble that his family hardly dared to hope for his permanent recovery. Every word, therefore, which he uttered, was with an unction and an influence, which few could have resisted, and

which none present wished to resist. And finally, when he was at length able to resume his labors in public, he had the sacred pleasure of laying his hands in confirmation on about one hundred persons, and admitting them to the Lord's table, as the fruits of this gracious shedding forth of the Holy Spirit upon his beloved flock. Among them were two of his own children.

As in the former case, in 1812, the work was not confined to his own parish. The other congregations in the town were largely, perhaps equally, blessed. Such a season of all-pervading concern for the interests of the soul, says Dr. Tyng, "I have never since seen. For some days all business seemed suspended; * * * and the whole aspect of the place was that of one long Sabbath. At every corner were persons gathered in religious conversation. One subject of consideration seemed to occupy all minds. Few, indeed, were they, who felt no interest in it. Many now in heaven, and many still on earth are rejoicing in the blessed effects of that 'season of refreshing from the presence of the Lord.'"

Upon the series of incidents, which I have now recorded, it will not be inappropriate to offer a remark.

It is manifest, then, that these incidents were not the effects of mere human agency and contrivance. Amidst the influences, which then reigned, men were used, and men were affected. But, except so far as the regular means of grace were previously employed, men were used, not in originating those influences, but merely in cherishing and receiving them, with all their happy effects. The blessing evidently came in God's own way, and according to His gracious measure. The people, indeed, had been long trained to a knowledge of the truth, and kept in a greater or less sensibility to its power. They had *seen* it *alive* in their pastor, and were prepared for large measures of its effects on their own hearts and lives. But they needed a greater quickening under its power; and this quickening came in a way, which they least expected, and for which they were least prepared. It came in a way, which took

the thoughts off from mere human agency, and which carried *all* the glory of these fruits of the Gospel, where it of right belonged, to God alone, who so graciously "shed forth that, which we have seen and heard."

What, then, shall we say to such things? Shall we say, that they were a special honor conferred on *the Church*, in the legitimate use of appointed means, and through a ministry of the pure Gospel? Or shall we say, that such things were not designed for the Church, and are not the developments to be sought in the ordinary use of means? In opposing such things, shall we run the risk, if peradventure God *be* in them, of virtually saying to Him; "Withhold now thine hand; and restrain from us the living influences of thy free Spirit?" On the contrary, is it not our wisdom, if we cannot see it to be our duty to look and long and labor for such special fruits of our ministry, at least to hold our peace, when they come; and leave God, in His own way and His own measure, to honor His own Church and His own faithfully administered means of grace?

"The whole circumstances of the winter, to which I have referred," says Dr. Tyng, in closing his statement of the facts, which have been narrated, "were to me most wonderful. I have always considered the labors, to which I was then called, the very best part of my education for the ministry. There was, in the Bishop's character and labors, nothing, that encouraged extravagances of any kind. He was extremely fond of social religious meetings among his people, and had a high opinion of their value and influence. But I saw nothing, and now remember nothing in those meetings, to which any real Christian could reasonably object. Their influence was a manifest blessing. I have never seen a people more truly devoted to the welfare and institutions of our Church, than those of his parish. And the whole of my subsequent experience and observation has convinced me, that, while no objections can be made against such a system of ministry as that, which Bishop Griswold adopted, the real prosperity of religion may always be expected to follow from its practice. In such peculiar

seasons, as that, to which I have referred, some few unimportant things may occur, which are afterwards found to be inexpedient. But these are temporary and soon pass by;—while the real advantages of the system of labor, from which they have grown, are permanent and most valuable."

Of the dangerous character of the illness, through which the Bishop was passing, while his parish was thus realizing God's blessing on his past labors, anxieties and prayers, we may judge from the statement of the friend, to whom this part of the memoir has already been indebted.

"I was," says she, "on a visit to his daughters at the time; and distinctly remember the circumstances of the distressing scene, when he only appeared calm. In view of his expected departure, he was perfectly composed, and gave such directions as proved that he thought himself near his end. He ordered some packages of his sermons to be burned in his presence, decidedly resisting the solicitations of some, present, to spare them. To one of his daughters he gave directions where to find other parcels of them, which she was requested to destroy in case of his death. I can recollect no particulars of his conversation at the time; only, in general, that he spoke freely about leaving the world. One remark is now the only exception. 'Why,' said he, as he noticed the grief of his afflicted family,—'Why should I be unwilling to go home?'"

There spoke the heart of the Bishop. Heaven was its *home;* because, tenderly as it cleaved to family and to parishioners on earth, its *best* treasures were on high. Diligently as he loved to labor in the Church, he yet felt that, for him, "to depart and be with Christ was far better."

His manner of life among his parishioners was ever that of modest, unpretending simplicity. He delighted in rural scenes and in rural employments. His garden was cultivated by his own hands, and yielded him great pleasure. He never laid aside, in this respect, his early habits. Dr. Tyng relates an anecdote, as "a curious illustration" of this point. "A friend, in the neighborhood of Bristol, told him one day that he had a large quantity of apples, of which he should be

glad to give his pastor a load; but that he had no means of conveying them. The Bishop answered, that he would provide for that. In a few days, he accordingly walked out to the farm, procured a yoke of oxen, yoked them to the cart, loaded it with apples, and drove them home himself." "And yet," adds Dr. Tyng, "all these things he could do without any affectation of singularity or parade." To relieve his female domestics, "he uniformly cleaned the shoes of his guests; playfully remarking that he was thus washing the saints' feet."

I have already spoken of the assistance, which in his parish ministry, the Bishop received from the Theological Students and candidates for orders under his immediate care. This assistance he most richly repaid in the benefits which his ministry, instructions and influence conferred on their theological attainments and on their Christian characters. This the remarks of Dr. Tyng have already made manifest. I add here a letter, the testimony of which is of peculiar value; as it illustrates the power of the Bishop's ministry over a mind of high order, both in its native powers, and in its educational accomplishments. I refer to the late Rev. James Wallis Eastburn, brother to the present beloved Bishop of Massachusetts. Young Eastburn was a student of Divinity under Bishop Griswold some time before the winter, which has just been reviewed. And it was there, while strolling through the romantic scenery of Montaup, and along the shores of the bordering and beautiful Narraganset, and while collecting there the still lingering traditions of old Indian warfare, that he became possessed of the materials, which he and his friend, Sands, subsequently wove into that sweet poem, "Yamoyden," or, "A Tale of the wars of king Philip." This accomplished young Christian, whose opening ministry gave promise of so much reputation to himself, and of so much usefulness in the service of Christ, was early called to the brighter glories and the better ministries of the upper Church. And it was in the midst of the dangerous illness of the winter of 1820, probably after its most immediate danger was past, that Bishop Griswold managed, not-

withstanding his great weakness, to write a letter of sympathy to the afflicted parents. It is to the elder Mr. Eastburn's *answer* to this letter that I have referred, as illustrative of the power of the Bishop's ministry. Mr. Eastburn's letter was dated,

"New York, 10th February, 1820.

"Rt. Rev. and dear Sir,—I had heard of your serious indisposition, and was becoming, in the midst of other severe troubles, exceedingly uneasy on account of it. Your welcome letter has, *in some degree*, relieved my anxiety. Contemplating the present state of the Church, I have inwardly said; 'It cannot spare your labors yet.' Your example, your talents, your devotion to the service of Evangelical truth, all say loudly that 'for you to *live* is Christ.' Yet I am checked in these reflections. The Head of the Church knows how long, and for what purposes, He needs his ministers. Their work being accomplished, he takes them to himself, to dwell with those, who, having turned many to righteousness, shall shine as the stars forever and ever.

"Your letter was received by Mrs. Eastburn and myself with emotions strong, but consolatory. Deep as our loss seems to us, we do not weep alone. To have sympathy, such as you feel, calms a great deal of that perturbation, which agitates and affects our hearts. We realize that our loss is no common one; but we rejoice that those qualities, which marked the character of our dear, perhaps, to us, too dear—departed child, were not confined to our solitary, partial observation. We see that he will be remembered as the servant of God, in dispensing His Sacred Word, and as the beloved friend of all, who claimed any intimacy with his retiring disposition."

After mentioning his intention to collect and publish a memoir, with the literary remains of his son, and requesting Bishop Griswold to communicate any facts and observations, which might be of service in the undertaking, Mr. Eastburn proceeds:

"There is one most interesting fact, which James communicated to his mother, and which I feel it my duty to mention to you. When he went to Bristol, he was, externally, a Christian without reproach; but he said, 'his heart was unchanged, and his views unsanctified.' He added: 'it was under your searching ministry that light first broke in upon his mind, and was followed by an entire renewal of heart, and a consequent change in all his views.' It was this circumstance, in connexion with many others, which determined the nature, and fixed the strength of his attachment to you."

After recurring to the subject of the proposed publication, Mr. E. thus concludes; "Praying most earnestly that your life and health may be long preserved, to the edification of the Church of God, I remain, in great affliction,

Rt. Rev. and dear Sir,

Yours, most truly and sincerely,

JAMES EASTBURN."

The Rt. Rev. BISHOP GRISWOLD.

How much of the true light of the Gospel has Bishop Griswold been the means of leaving behind him in the world, to shine on in the ministry and lives of those, whom he was the instrument of bringing out of darkness! To the simple fountain of his consecrated influence may be traced unusually numerous streams of ministerial labor, which are still flowing over the earth, full of the waters of life.

To go through with a regular history of Bishop Griswold's parish ministry is not, of course, the object of this part of the memoir. To give a clear idea of the character and results of that ministry, and of the character and labors of the man, while executing it, is all that I have had in view. This clear idea is now, I trust, before the mind of the reader. It will be enough, therefore, to add, in this place, that such, as we have seen him in his work, thus far, he continued to be till his removal to Salem. There his residence was too brief to give full scope and results to such a ministry as his; while

the growth of his Diocese, and the multiplication of his more public duties necessarily diminished the amount of labor, which he was able to bestow on the parish. Even there, however, his labors were richly blessed; and he had a warm home in the best esteem and affections of his people. The congregation of St. Peter's rapidly increased under his ministry; their ancient Church edifice gave place to one of larger dimensions, more enduring materials, and more appropriate architecture; and the best interests of religion felt an elevating and an onward impulse from the blessings of God on his faithful labors and on his effectual and fervent prayers.

His characteristics, both as a man and as a preacher, have been so long passing in practical review before us, that it is unnecessary to pause here for the purpose of either enumerating, or describing them. What more remains to be seen and to be said of him, will naturally come up when we proceed to follow him, away from both his Diocese and his parish, through the more interior and withdrawn relations of his domestic life.

DOMESTIC LIFE AND CHARACTER OF BISHOP GRISWOLD.

THE last thread in the private life of Bishop Griswold, which remains to be traced, was variously colored. What he *was* in his family, we can very easily conceive from what we have seen of him in all the other relations of life; the just man, the hospitable friend, the affectionate and faithful husband, the tender and exemplary parent, the eminently blameless and holy Christian in all his most retired and daily walks; inspiring in all, who most closely and habitually observed him, the most entire respect, and the most unquestioning confidence. Perhaps the best human tribute, that can be paid to Christian character, is that, which a father receives from his children, when he so walks, from day to day, and from year to year, before those silent but most searching observers, as never for a moment to excite, in their inmost thoughts, a doubt of the reality and value of his religion, or of the sincerity and truth of his religious professions. This tribute, I have reason to believe, was awarded by his children to the subject of this memoir. During the whole of his Episcopal life, his house was a sort of home for his clergy, whenever they visited the place of his residence; and for transient clergymen, who were seeking, through his influence, a place of settlement. His children, of course, had many opportunities for silently observing and comparing the characters of a great number of the ministers of Christ. And the respect, which they all felt for religion, together with the fact that an unusually large proportion of them were themselves truly religious, is, on the whole, a very valuable testimony to the character of those, whom they were called thus closely to observe. And yet, I once heard one of his daughters make the remark, that she had often been pained by noticing in the clergy, who visited the family, things not perfectly consistent with their high and holy character and office; that

she had never seen but one, in whom no such inconsistency was observable; and that this was the one, whom she had known longest and observed most closely, her own revered father.

Of children, the Bishop, as we have seen, was naturally and remarkably fond. And yet, after he became a Bishop, so numerous and engrossing were his cares, and so little time had he, consequently, for his necessary studies, that he was seldom, or never, able to spend a moment in that free and endearing intercourse with his own children, in which the heart of a tender parent so much delights. He thus became, by degrees and habitually, reserved and distant in his intercourse with them. Incessant business, and study which he might not forego, made this unavoidable. Of this fact, his son, the Rev. George Griswold, takes notice in one of his letters; attributing his father's reserve to the right cause, but mourning over its effects, in preventing that free, unbosoming confidence, which is ever so desirable, between parent and child. And yet, his children were never wanting in tender affection for him, or in unquestioning confidence in him. Nor did the Bishop himself ever lose his natural fondness for children. It is to this, as well as to his remarkable power of self-abstraction, in the midst of surrounding conversation and business, that we may attribute the circumstance, that the playful noises of children in the same room never disturbed him in the midst of even his profoundest studies. Says one of his friends, from whose communication I have already quoted: "He could, when occasion required, abstract his mind in a remarkable degree, yet without becoming wholly regardless of what was passing in his presence. If, as it often happened, he was engaged in writing or other study in the same room with his family, an occasional appeal to him, while it received an immediately intelligent and appropriate reply, yet seemed no interruption to his pursuits. And I have heard him say, that the noise of children in the same room never disturbed his studies, unless it was the noise of *discord*."

A little anecdote, which has reached me, shews very beautifully how long and how livingly, he retained his natural fondness for little children. He had broken away from the confinement, the labors and the studies of his winter season, and gone, one sweet spring, upon a tour into Vermont; with all his peculiar sensibilities alive and open to the blessed influences of all-rejoicing nature; the magnificence of mountain scenes, the fragrance of the fields, and the music of the groves. At Middlebury, after the labors of the day in that place, he was sitting in his usual quiet and silent mood, enjoying the luxury of the season and the scene, when the children of his friend and hostess came romping past him in all that mirth and glee, which childhood only knows. Their mother bade them, "hush;" lest they should disturb the good Bishop. "Oh no!" said he, with a smile as cheerful and a voice as winning as theirs, "let them play: their little noises are sweeter to me than the music of the birds."

The following home-sketches are, in substance, from the friend, of whom I have so often spoken.

"Of his *hospitality*, I would fain speak; for it was one of the most conspicuous traits of his character. It would however be scarce possible to do justice to the delight, which he evinced, in obeying on this subject the divine injunction. Not merely to the clergy of his Diocese, who always found his house a home whenever they pleased; but also the friend and stranger were alike sure to meet a welcome reception; and his obliging manner would seem to imply that they were rather *confering* than *receiving* a favor by their visit.

His natural *taciturnity* was perceptibly thrown off while performing the rites of hospitality. He shewed great pleasure, when even the youthful associates of his children were present to share those rites; and always encouraged a free and generous intercourse between his own and the children of all his acquaintance; wholly disregarding in this the arbitrary distinctions of wealth and influence.

To those about him, it was a subject of admiring wonder that one so encompassed and often harassed, as he was,

with public toils and cares, and so oppressed, as he sometimes was, with domestic griefs and trials, should be able to meet them all with an equanimity of mind, which no circumstances of difficulty, however perplexing, could move to the utterance of an unchristian feeling. There were no detached periods, no great occasions of his life, when his peculiar and distinguished virtues shone with a special lustre, as though they were a something put on to suit the time or the place. They were a consistent whole; the daily apparel of his soul; and among them his Christian lowliness was, if possible, most perceptible and most habitual. That his praise was in all his Churches, he well knew; that his near friends and immediate parishioners almost idolized him, he knew as well: yet all this knowledge only deepened his *humility*; to such close self-examination was he habituated; and so severely did he compare himself with the divine requirements, and not with any human standard.

His *accessibility* to his friends and parishioners, at all times, was remarkable. A smile of pleasant recognition, peculiar to himself, was ever ready to greet them, whenever, and how often-soever, they might call. Not unfrequently, an individual would so prolong his visit, as seriously to involve the exercise of his patience, in listening to details of unimportant matters, and when it would seem a waste of his precious time to be thus engrossed. But the same patient forbearance, which characterized him on other occasions, was here also exhibited, in striving to inform the ignorant, and to make them feel that they had a claim on his time and attention as their spiritual father and guide.

Economy, he said, he practiced more from principle, than from necessity. He considered it the Christian's duty to be economical, that he might have the more to "give to him that needeth." It was of *time*, however, that he was most economical. Rising at an early hour, he industriously prosecuted the duties of each day, as they demanded his attention; discharging each and all with singular fidelity.

In consequence of his economy of money, it is known, to the writer, that he not only saved enough to prevent the

actual suffering of those whom he might leave behind, but also through life was constant in his benefactions to the suffering poor, and to the customary objects of Christian beneficence. He *received* with *gratitude*; but he *gave* with *joy*.

"His *self-denial* was always great. As a proof that he would not indulge in self-gratification, he would never, till age and infirmity rendered such indulgence necessary, go out of his way, or prolong a journey, to visit the wonderful scenes of nature, of which he was nevertheless so fond. Many times," (says his friend) "he told me, his journeyings took him within twenty miles of the White mountains; but he had never indulged in a nearer view of them." Though his heart longed for a sight of those stupendous works of God, he yet passed them by, simply because the pressure of his multiplied duties was so great and so constant, that conscience would have been more troubled by their neglect than even his natural tastes would have been gratified by indulgence.

His *conversational* powers were exceedingly great, whenever he would allow them to be *drawn out*. Occasionally, his friends enjoyed opportunities for this; either when travelling with him, or when presuming to elicit his views on important subjects, at home. The call of *friendship* for important information, or instruction, which he had it in his power to impart, was a key which often succeeded in unlocking his rich and varied treasures.

"It is an error to suppose that Bishop Griswold, in the daily cultivation of his eminent holiness, had to contend with no opposition from within; or that his habitually devotional spirit was the easy growth of *an amiable and passive temperament*. Those, who are best qualified to judge, know best the falseness of this conclusion. In early life, and before the more distinct development of his Christian character, he was disposed to be very *satirical*. With naturally quick perceptions, a discriminating mind, and an abundance of wit; a little reflection will suffice to shew that the indulgence of his strong propensities was not calculated to produce a devo-

tional spirit. No: *his* piety was no easy growth of a facile, unresisting nature. It was God's blessing, through the powerful influences of the Spirit, on his laborious endeavor, his strong wrestling with nature, his ever struggling resolve, to subdue his disposition, and to 'bring every thought into captivity to the obedience of Christ,' it was *this*, that gave him so perfect a victory; *this* that proved the secret of his amazing advancement in holiness of life. He was never off his *guard*, always at his *post*, in this divinely-sustained warfare against the evil workings of nature within."

In these short sketches, the friend, who so kindly furnished them, will observe that the writer has taken some liberty in transposition, change of phraseology, and occasional addition from his other stores: but the substance of her communication remains, in all its value, as the testimony of an eye and ear witness.

The Bishop's *friendships* were peculiarly close and cordial; and being of a specially *Christian* character, were seldom or never terminated but by death. Carefully formed, he clung to them for life; and the death of one tried friend made him cling more fondly to those who remained. He had the most delicate perception of the true nature and value of *friendship*. None, better than he, understood and appreciated the meaning of that weighty word; and it is to be regreted, that the writer has succeeded in recovering so few of his private letters to those, whom he classed among the number of his special *friends*. In addition, however, to the few of this kind, which have been already interwoven with this work, I insert here two or three, as appropriate to this part.

The first is in the form of a communication to the Album of a Lady, dated,

"Bristol, August 7th, 1824.

"Your Album, dear madam, has fallen into hands authorized, though unworthy, to blot its unsullied pages. Viewing them, as the symbol of a *pure mind*, unstained by an evil thought, capable of receiving durable impressions, good or evil, and of containing the treasures of knowledge

and wisdom, I touch them with diffidence and trepidation. But, when I view this little book as destined to the very interesting purpose of being the repository of *friendship*, I am not insensible to the favor of being numbered among those, whom you are pleased to honor.

"Friendship, truly so called, is among the noblest virtues, of which the human soul, and perhaps any created being, is capable. It is one of the fairest branches of that charity, which is the essence and perfection of all moral goodness. On earth, it was first planted and, strange to tell, first violated, in Paradise. Nothing can restore it to its primitive lustre but that infinite remedy, which Divine mercy has provided for our fallen nature. There are, indeed, worldly attachments, dignified by the name of friendship, which are 'enmity with God' and disgraceful to humanity. Friendship, which is interested and mercenary; which is given *for value received*; which may be bought and sold as a commodity in the market; is falsely so called. That love, which is supremely fixed on God, and is evinced by a general philanthropy and a diffusive benevolence, is the only sure basis of this, as of every social virtue. Particular attachments, founded on affinity, on virtuous connexions, or on any estimable qualities of the person beloved, are perfectly consistent with the Christian duty of loving all men. Such was the friendship of our blessed Saviour for his beloved disciple, John. Nature requires and Christianity allows, that our affections should be stronger in proportion as our connexions are more close and interesting. Love, like attraction, increases as distances are diminished, and operates most powerfully when bodies are in contact. True friendship is but a modification of love: it is the source of the greatest joys of this world, and will constitute, no doubt, our greatest felicity in heaven. But that, which is the most pure, is the easiest sullied. A wound received in the house of a friend, unkindness from those, whom we love, or with whom we are nearly connected, is intolerable. A bosom friend has been aptly compared to 'the apple of an eye;' while pure and unsullied, it is a source of extreme delight; but the least

mote will change its joys to insufferable pain. Where connexions are near and tender, mutual benevolence, and reciprocal offices of love produce exquisite sensations of pleasure; and the least unkindness, as great anguish and distress.

But, to you, are these things, by the happiest experience, far better known than I can express them. Blest as you are with the smiles of fortune, and with the richest endowments of nature and (we trust) of grace, and encompassed by an extensive circle of admiring and devoted friends, I have but to wish and to pray, that you may long continue a blessing to the society, which you so much adorn, and make such use of these distinguishing mercies, that immortal felicity may be your still happier portion.

A. V. GRISWOLD."

The next is a letter to a Christian friend, who had written to ask his Christian counsel; and shews him the wise counsellor as well as the faithful friend.

"Boston, February 22d, 1839.

"My dear Miss B.,—Accept my thanks for the pleasure, which I had in reading your kind favor by Mr. C. I have arrived at an age, when 'days are dark, and friends are few.' Old friends are yearly passing from the stage of life; and new ones I can no longer expect to find. That I am not yet forgotten of one, whom I have ever and much esteemed, is no small consolation."

After noticing a fruitless attempt to see this friend, while passing through Providence, he proceeds:

"I regreted it the more as I might have conversed with you on the subject of your letter much more freely and particularly than I can write. Indeed, I know not what to write. If it be the case, that you have not all the comforts of religious belief and practice, which you desire, or once had, it is certainly just cause of serious concern. The remedy is, generally, to strive against the evil; and particularly, to be more frequent and more earnest in prayer, and in the use of

all the means of grace. Among them, the attendance on public worship, which you mention, is not of least importance. In this attendance, we should endeavor that our personal esteem or dislike of individuals, with whom we worship, do not disturb our devotions, nor frustrate our edification. And if a minister of Christ preaches the truth as it is in Jesus Christ, and his life is not materially at variance with his doctrine, we should bear with his infirmities, and not be extreme to mark what is amiss. In vain will you look for perfection in man. He, who excels in one thing, is likely to be deficient in another. The less we trust in an arm of flesh, the greater will be our security. The most of us are in peril of being, in religion even, too much influenced by our partialities.

"Again; not only is the want of religious enjoyment the result of neglect on our part; but it may sometimes be inflicted as a trial of our faith and trust in God, and an exercise of our patient perseverance. David, who was eminently pious, and a 'man after God's own heart,' was often and much afflicted with such trials; and his experience is recorded as an ensample to Christians. In the book of Psalms, indeed, we may learn how to conduct ourselves under every trial, and in every state, to which we are called.

"How far, in your case, it may be right, or expedient to change your place of worship, I am not now prepared to give an opinion. I hope, indeed, soon to see you; when, if the Lord permit, we may converse on that subject. That, in this and all things, the Lord will direct and bless you, is the prayer of

Your very affectionate friend,

ALEX. V. GRISWOLD."

The last is part of a letter to a friend, whose daughter had recently been visited with a peculiarly painful affliction.

"Boston, August 21st, 1840.

"My Dear Mrs. A.,—On my return from a journey of a few weeks, I have the pleasure of receiving your much es-

teemed favor of the 17th. Two or three times, within the last six weeks, I have commenced writing to you; thinking that I had leisure to express my thankfulness for your kindness, and my high estimation of yourself and family;—prompted, I trust, by no intention of useless compliment, but by a desire to express the sincere feelings of a grateful affection. But, it so happened that, at each time, I was interrupted; and even now I am preparing to commence another journey. * * * * * * * * * On my last short visit, at your house, on my way to Westerly, to ordain the young Mr. Fales, of whom you make mention, and a Mr. Babcock, whom we believe to be not less estimable and promising, I was, of course, sorry not to see you: I was, however, very kindly received by Mr. A., and your lovely, saint-like daughter. I have witnessed but few things, in the course of a long life, that have more excited my admiration, than the calm and truly Christian resignation, with which she appears to submit to one of the greatest disappointments, and one of the most heart-rending trials, which appertain to this our state of humanity. How comforting is the word, which declares that 'all things work together for good to them that love God, to them, who are the called according to His purpose!' And how great is the blessing of being under the Providential care of Him, who knows, infinitely better than ourselves, what we need! What, perhaps, we ought most to fear, is, that our sins may provoke Him to withdraw His grace; to *let us alone;* to let all things be according to our own mind. I doubt not but, hereafter, his people will rejoice and magnify His name for His goodness, vouchsafed in many of those afflictions, which, in this life, seem almost insupportable.

With kind regards to Mr. A., and all your family,

Your most sincere, and very affectionate friend,

ALEX. V. GRISWOLD."

But, we must turn away from mere general sketches of domestic character and life, and from the pleasing intercourse

of private friendship, to other views of our subject. The domestic life of Bishop Griswold had its dark as well as its bright scenes. It was emphatically a life of sorrows. When he removed from Harwinton to Bristol, he took with him a beloved wife and *eight* beautiful and promising children. When he left Bristol for Salem, they were all, with a single exception, sleeping among the dead: and the one excepted, soon followed them; as did three of the other *six*, who were born after his settlement in Bristol;—so that, of his whole household of fourteen, but three survived the date of his own decease.

But, his were peculiarly sanctified sorrows. If his eminent holiness was, in part, the fruit of God's blessing on his own strenuous warfare, through life, with the strong tendencies of nature within him; it was also, in no inconsiderable measure, the result of the sanctifying influences of the Holy Spirit, as they commingled, in sweet and blessed power, with the deep and ever deepening stream of his griefs. With a constitutional temperament like his, so full of the workings of powerful sentiment, and so strongly inclined to a contemplative and pensive sadness, if not to depression and even to despondency; his numerous afflictions, spread, as they were, at intervals over a large portion of his long life, could not but move him strongly, and leave on his nature deep and indelible traces. And yet, mingled, as these many afflictions were, with the daily exercise of a most devoutly submissive and obedient heart, they richly blessed the nature, which they so strongly moved; and every trace, which they left on it, was a line of heavenly beauty; adding, here a little and there a little, to the growing image within his soul of his most loved and worshiped Lord.

Of the successive deaths, which occurred in his family, I have received but few special notices. His first wife died silently and almost instantaneously, while he was sleeping by her side, on the night of the 10th of September, 1817. They had both retired to rest in their usual health. But, in the course of the night, he was aroused by an un-

usual sound; and, upon speaking to her, perceived that something strange affected her. He sprang for a light; but, upon returning with it to the bed-side, her spirit was not there. The lifeless body of his dear companion alone remained. Dark, indeed, was that night to him; and dark, many of the nights and days, which followed it. Three of his beautiful children had already faded out of his sight; and now he was left, without a conjugal sharer in his sorrows, to stand alone and see the rest droop and disappear. And yet, he stood not alone; for God was with him; and his nights and days were not dark; for the light of the Divine countenance was shining on his soul.

Perhaps, the affliction, which most severely tried, and most nearly prostrated, his physical powers, was, the death of his daughter, Julia, in 1826. Being about nineteen years old when her mother died, and her only elder sister, who survived, being married to Mr. John D'Wolf,—she at once found herself called to the difficult and responsible position of sister-mother to the younger children of the family. In this position, she had, for eight years, been the female head of her father's household, the companion of his widowed days, and the sharer of his confidence and his cares; and, being a woman of uncommon loveliness of native and of Christian character, his heart cleaved to her with even more than the ordinary tenderness of a father for a favorite daughter. When, therefore, she also began to pale before the approach of the wan destroyer of his family, and at length lay cold under the wasting touch of a consumption, although his faith bore the stroke without a murmur, and his submission bent meekly beneath his Father's chastening, yet his natural man reeled before the shock, and seemed ready to become a *broken* as well as a *bruised* reed. The friend, whom I have so often quoted, and who was then much in his family, says; that, "soon after his daughter Julia's death, his despondency became quite alarming; and fears were felt, that he would sink under the pressure of this peculiarly distressing visitation. He was, indeed, grateful for the kind attempts of his friends to comfort him;

yet he justified himself in his deep mourning, on the ground that he 'was *called* to mourn; that there was a *cause* for all the suffering, which God brought upon his people;—and that we but carried out His purposes in bringing such trials upon us, by yielding to the impulses of our hearts in weeping, mourning and lamentation;—although this would profit us nothing without the accompaniment of prayer, that the affliction might be sanctified.'"

How he was carried through this sore bereavement, we have seen, in the brief notice formerly taken of his journey to Canada in the summer of 1826;—how, during that excursion in company with two dear friends, he was soothed in mind and invigorated in health, while looking abroad upon the bright and beautiful works of his Father, and observing the numberless new and interesting objects, which solicited his attention along the way;—yet how, on his return, as he approached his twice lonely and desolated home, he felt the inner spring of his sorrows opened afresh, and the momentary rushing through his soul of their yet full and bitter waters.

In the little Church-yard in Bristol, and just behind the chancel, is a row of eight white marble tomb-stones. It is the burial-place of that part of the Bishop's family, which he left behind, on his removal to Salem; and the epitaphs, which he caused to be inscribed on their memorials, are peculiarly expressive of the feelings, with which he laid them successively, side by side, in their lowly sleep. Thus, when his wife was called suddenly from her midnight slumbers,—he could hear, in the startling summons, nought but the voice of God; and so he wrote over her;—"Not as I will, O Heavenly Father, but as Thou wilt." But, when his daughter Julia faded slowly before him, although he heard that same voice still, nor murmured at its bidding, yet he heard it with the ear of a *father's* heart. Nature sighed, while grace submitted; and so, he graved on *her* marble;—"Ye, that pass by, behold and see, if there be any sorrow like unto my sorrow." Similarly appropriate inscriptions are read above the rest;—and many a thought-

ful passer-by has been reminded by them, that *affliction* was the furnace, in which the gold of his character was purified; and that it was "through much tribulation" that he finally "entered into the Kingdom of God."

For nearly two years after the death of this daughter, the Bishop lived on in his loneliness;—but at the close of the year 1827, or the opening of 1828, he entered into a second matrimonial connexion. The lady whom he married, was Mrs. Amelia Smith, whose former husband was a brother of the present Bishop of Kentucky. In this worthy lady, he found a new soother of his days, and a new sharer of his cares;—and with her, as his numerous letters, some of which have been quoted, shew, he lived in happy and growing affection till the day of his death.

The next breach, which was made upon his family, was in the decease of his son, the Rev. George Griswold, of which I have already made mention. He was a young clergyman of great piety and promise; officiated for a while in Trinity Church, Boston, and, after Dr. Jarvis's resignation, in St. Paul's; was settled, for a while, over the new parish in Northampton; and finally became the assistant and successor of Dr. Keith, in the Rectorship of Christ Church, Alexandria.

The early days of this dear youth were days of sadness; and made him long familiar with the thought of a brief term of life; at times, even anxious for his better home on high. A few extracts from his letters to his father may serve to engage our sympathy in the checkered experiences of his youth.

Writing from Northampton, August 7th, 1826, he says; "I know it will afford you sincere gratification to learn that we continue to be prospered here, equally with our highest anticipations. * * * I am indulging the hope and belief, that I have, at length, found the place, which is to be the scene of my future labors, and the test of my attachment to the cause, to which my life has been dedicated. Indeed, as I cannot *reasonably* indulge the expectation, any more than I have the wish, that my term of life will be a

long one, I fain cherish the hope that, while it continues, it may be usefully employed. That life is long enough, which has sufficed to accomplish the true object of living."

Again, from the same place, on the 16th January, 1827, after his health had more seriously failed, and he found it impossible to continue the writing of two sermons a week; while his nerves were much shattered, and he had before him the prospect of being obliged either wholly, or in part, to relinquish the ministry;—he says:—

"You may judge from these things, that I get at times sadly out of spirits. Nothing but my religious hopes and principles enables me to sustain the heavy burdens of life. As it is, I sometimes almost sink under it; and my short experience has already had the effect to sicken me of its continuance. But, I endeavor to possess my soul in patience, and to follow your example in suffering affliction without murmuring. I ought not to have written in this strain to you, who are already oppressed with sorrows of your own. But, I cannot help sometimes thinking, that, if the will of God were so, it would be better for me to depart, while there are so few ties to bind me to life, than to wait till habit, or other connexions, shall have wedded me to this imperfect existence. Indeed, unless otherwise situated, than at present, my troubles in this world will not probably be of long continuance." * * * * * *

"I was in hopes that Miss McClintock would, ere this, have found time to write me. I feel more satisfaction in her sympathy than in that of any other person; indeed, I know none like minded with her; so willing to enter into my feelings, or so able to appreciate them."

After his removal to a warmer climate in Alexandria, the flame of his life and hopes burnt up more brightly; and he even began to be pleased with the thought of a longer period of life and usefulness. Hence he writes as follows, March 8th, 1828:

"I find my new situation thus far realizing all my anticipations. The early period of my life has been so deeply tinged with gloom, both from what I have myself expe-

rienced of the vanity of all earthly possessions, and from what I have seen endured by yourself and others, that my expectations of enjoyment, from any source this side heaven, are far from being sanguine. Indeed, I sometimes feel as if nothing but peculiar grace had enabled me to sustain the heavy burthen of existence, which has at times weighed me down almost to the verge of despair; and, on a careful review of my last four or five years, I can only say; 'hitherto hath the Lord helped me.' I have sometimes thought myself cut off from all hope of ever being of any use in the world, and on the point of being taken away as a cumberer of the ground. But, *present* circumstances encourage the hope, that I may yet be of some service in my day and generation, before I go hence and be no more seen."

This period of sunshine, however, proved as brief as it was bright. After his settlement, as Dr. Keith's successor, and his marriage with Miss Coombs of Washington, his health again sunk; and he was induced to try a voyage to Cuba, in the hope of its recovery, and of being still permitted to enjoy the new and delightful relations, into which he had so recently entered. Vain hope! After spending the winter abroad without benefit, he returned to New York, only to learn, that both his wife and the little one, whom, during his absence, she had borne him, had just been laid together in the tomb! With barely strength enough to support his steps, he therefore hastened home to Bristol;—feeling no other wish than to embrace once more his beloved and honored parent, and there, amidst his now intensely kindled longings after heaven, to lay down his weary head and die. He survived his return three months, and was then at rest.

This was, in a strong sense, a triple bereavement to Bishop Griswold; but, like others, which preceded and followed it, while it struck away the prop, on which he had rested his hope of seeing a son and survivor in the ministry, it did but make him lean more confidingly on God, and grow strong for the better ministry, which, in heaven, awaited both father and son. The remains of the deceased

were removed to Washington, that they might rest with those of his young wife and child.

Several subsequent deaths occurred in the Bishop's family; but none, of which I have received any account, till we come to the last before his own; that of his second George, which occurred in April, 1842. This child was the "son of his old age," and worthy perhaps of being specially beloved. From Dr. Hale, the family physician, and from others, I have received some of the facts, connected with his last illness.

He was a most interesting lad of twelve years of age; a boy of high promise, both in mental and in moral endowments. His scholarship was of a superior order; and his religious developments, unusual for his years. But, in the spring of 1842, he was suddenly attacked by the scarlet fever; and so overwelming was the onset that, in forty-eight hours, there ceased to be any ground of hope for his recovery. A sort of indistinct hope, indeed, was fostered by the mere fact that he still lived; but, it was little better than hoping against hope. And yet, he lingered a whole week longer, though in a raving delirium, and in great apparent distress. For much of the time, the only evidence, that he was conscious even of the presence of his parents, was in the fact of his quiet stillness, while they were praying with him, or reading to him the Scriptures. It was most affecting to notice the subdued agony of his father, as he would, from time to time, approach the bed-side of the little sufferer,—look at him, for a moment, in silent earnestness,—and then withdraw to his own room;—again, and again returning and withdrawing, at intervals of a few minutes; with a repetition of the same silent act, the same silent look, of intense, but unuttered anguish. In his withdrawn moments he was often heard engaged in prayer for the sick one; especially that the dear child might be permitted, before his departure, to give some token of consciousness, and of his being accepted of God. And apparently the desire was granted. For just before the closing scene, it was announced, that George had a lucid interval, and

was engaged in prayer. Instantly, the father was kneeling at the foot of his bed, and, with a full gush of tears, listening to the simple, intelligent and fervent supplications of his dying child for his beloved parents, as well as for his own soul. After this, the little sufferer relapsed into his delirium, and soon expired.*

This sickness and death, says Dr. Hale, were attended with a "most striking exhibition of the Bishop's Christian virtues. It reminded one most forcibly of the case of David, when mourning for his sick child." There was, indeed, the same silent, and submissive, yet prostrate and agonizing waiting upon God, while the child lived; and this was followed by a similar immediate and calm return to duty, as soon as the child was dead;—for, the morning after the funeral, the Bishop set off, as we have seen, for Rhode Island, in fulfilment of long-standing appointments; suppressing his deep grief, that he might fail in no plighted duty.

Thus, onwards, for a few months longer, were his days of mourning passed. In the outward condition of his Diocese, as we have seen, those days were at length overspread with the sunshine of calm prosperity. Yet this was, to him, but the breaking out of a *setting* sun, around which the quiet and chastened griefs of his own mind hung a softened and sober drapery of clouds. This drapery, it is true, was all tinged and burnished with rich and glorious colors; still, those colors were but as the mellow lights which some-

* It is, perhaps, worthy of record, that this lamented youth belonged to an association of lads in Boston, about his own age, for mutual improvement; and that it was his turn to read a composition on the Saturday evening of the week, in which he was taken ill. His essay was found after his decease; had been written the very evening before his attack; and had for its subject; "*sudden death.*" This topic was probably suggested by a recent instance of such death, which had excited much interest among his companions: but it cannot be doubted, that the manner, in which he had heard the subject habitually referred to in the family, exerted a strong influence on his mind both in determining his choice and in giving color to his thoughts.

times come over the forehead of evening, just before he gathers around his head the thick curtains of night.

The measure of Bishop Griswold's life was, in truth, full; full of years, and full of usefulness;—with no more sorrows to be added; and with few more days for the ripening of those fruits of holiness, which grow from sorrows sanctified. Even his labors, which lasted as long as his life, were speedily to terminate. For, scarcely had he, at the close of the year 1842, laid his ordaining hand on the head of his successor, and felt that there was a living song of peace and joy ascending to heaven from the heart of his Diocese, when the word went forth; "Thy work is finished. Well done, good and faithful servant, enter thou into the joy of thy Lord."

In the closing incidents of his life, there was something exceedingly peculiar. On Saturday, the 11th of February, 1843, the aged Bishop closes his essays on the Reformation; the last sentence of which contains these words of weight to every Protestant Episcopalian; "'To the law and the testimony;' use 'the liberty wherewith Christ hath made you free;' 'Search the Scriptures,' and pray God so to enlighten your minds, that you may truly understand them." This done, he lays down his pen, and proceeds to a neighboring town to meet an official appointment. The morning of Wednesday, the 15th, however, finds him at home again, and girding himself for further work. At his usual early hour, he gathers his family around him, and reads the sacred page. The chapter in course is the first in the Epistle to the Philippians,—in which the following passage arrests a special attention: "For me to live is *Christ*, and to die is *gain*. But, if I live in the flesh, this is the fruit of my labor; yet what I shall choose, I wot not; for I am in a straight betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you." Closing the book, he now commends his household, in morning prayer, to their Father in heaven; listens to the music of a favorite air, whose

pensive strain is in harmony with his spirit; and then enters on the customary duties of the day. As it wears towards its close, one of those duties calls him to the residence of Bishop Eastburn. Thither, therefore, he sets forth; and, with his usual firm step, he approaches the house. Here, however, he finds himself, in an instant, amidst the scenes, which blend eternity with time. The last sand in the glass of his life drops. His step falters, and he falls;—rises again, and reaches the door. It was the limit of his race. With his last step he bows his head to the threshold, and—dies. In the presence of his son in the Church, he rests at once from his labors; and, without a sigh or a groan, feels "*mortality swallowed up of life.*"

So God willed. And thus, long-warned, yet at last unwarned,—this faithful servant closed his toils and laid down his commission, yielded his ready spirit, and dropped his rich mantle, at the very feet of him, who had been sent to stand up in his stead, to carry forward his work, and to ripen into his graces.

The immediate cause of Bishop Griswold's death, it is admitted, was, a disease of the heart. The existence of this disease had, for some time, been made manifest by the fact, that any sudden excitement, or strong effort, as that of rapid walking, caused pain at that seat of life, and compelled an instant pause from all exertion. But the length of time, during which this disease had been chronic, is probably much less than is by many supposed. Some have believed that, for more than twenty years, he was subject to the disease, of which he finally died. But this belief is not borne out by the testimony of his family physician, Dr. Hale, of Boston; a man, whose eminence in his profession justifies the strongest confidence in his medical opinions. It may not be uninteresting, and will not be inappropriate, before closing these memoirs, to insert the substance of Dr. Hale's remarks on this subject.

"My first professional visit to Bishop Griswold," observes Dr. H., "was, I think, in the Spring of 1836. It was for an attack of the palsy, which proved to be slight, although,

at first, it threatened to be serious. I was much struck by the strong conviction, which he expressed, that it was likely to be speedily fatal; or, at least, that it would render him helpless, and lay him aside for the remainder of his life. There was no appearance of excitement or alarm, attending this apprehension; but a sort of quiet, submissive preparation for such an event; and this, at the very first moments after the attack; for he perceived the paralysis, on awaking early in the morning, and I was with him a few minutes afterwards. During his convalescence, I had a conversation with him on the subject; and remember asking, what had given him the strong impression, that that attack would be fatal? He answered, that he had long looked forward to about that age, as the latest probable period of his life, and thought there was a probability that palsy would be the means of its termination. He considered his bodily constitution much like that of his mother; who died of the palsy about the same age, to which he had then attained. He had, besides, observed the failure of his voice, for some time previous; had attributed it (perhaps justly) to a slight incipient paralysis; and regarded it as an indication and an admonition, that more serious attacks, of the same kind, awaited him.

"I was strongly impressed, by this conversation, with the remarkable knowledge of himself, which it exhibited; with his readiness to receive every intimation of the frailties of advancing age; and especially, with his watchful expectation of sudden death, and his habitual preparation for such an event. This last circumstance became, in all his subsequent illnesses, a prominent feature in his exhibitions of character. To such an exent did it lead him to regard every attack as likely to prove fatal, that one, who knew not the source of the impression, to which I have adverted, would have been very apt to mistake his feeling for despondence, or depression. His constant expectation of sudden death had a strong influence on his habitual conversation, when in his usual health; and was the chief source of his great anxiety, during the last few years of his life, for the appointment of an Assistant Bishop.

"There is a general impression, that this strong feeling arose from his knowledge of that disease of the heart, which ultimately proved fatal to his life. I am confident, that this is a mistake. I am fully persuaded, that the feeling had its origin in that watchful preparation for death, and that constant expectation of it, which he had long cultivated as a habit of Christian duty, without reference to any particular manner of its approach, and long before he felt any serious anxiety about the disease of the heart. He had, it is true, a slight irregularity of the pulse for many years. He occasionally called my attention to it, I should think earlier than the time of his paralytic attack. But, it was not such as to excite any solicitude for the time being, nor until long after. I am quite confident, it did not enter, at all, into the reasons mentioned in the conversation, to which I have referred, of expecting a sudden death at that time.

"In the winter of 1837, he had a long illness, with a distressing cough, attended with much suffering. His disease, then, was chiefly, a severe catarrh, (technically, *bronchitis*,) of a very obstinate character. His system would never bear opiates well; and it was therefore extremely difficult either to relieve, or to palliate his suffering. During the whole of this disease, the affection of the heart, if it existed at all, did not give him any sensible trouble.

"In the winter of 1840, (I think it was) he had another similar attack; with the exception, that it began with a severe and true pneumonia. This, however, yielded in a few days, and the disease settled into a sort of catarrhal affection, which proved very obstinate and distressing. During this, as in the previous attack, he suffered very little, if at all, from the difficulty in the heart; although, in the interval, it had manifested itself with some degree of distinctness. In the course of the following year, however, 1841, the disease of the heart became more obvious; and more so still, in 1842. Even then, however, it was as a warning of future danger, rather than as a cause of much present suffering, that it exhibited itself; and, inasmuch as there was little, or no probability of reaching it beneficially with medicinal reme-

dies, I purposely, so far as I could, avoided directing his attention to it.

"In the last few months of his life, he suffered much more, and several times had more obvious threatenings of speedy death, from attacks of inflammation in the bowels, than from the disease of the heart. It happened, that all *these* attacks were during his absences from home; when, of course, I could not see him in them. The most severe was in New Hampshire, in the course of his last visitation to that State, in the summer, or autumn of 1842. He was very ill; and yet, the moment he obtained a little relief, he pushed his visits from station to station, suffering repeated relapses, until his life was brought into imminent peril. Late in the autumn, he had another severe, but short attack, (I think) at Worcester.

"I have not spoken of his deportment in these several attacks, because there was in it nothing peculiar, as compared with his habitual 'conduct and conversation' at other times. That he was always calm, submissive and patient, would naturally be expected from the uncommon uniformity of his Christian character. He exhibited great *evenness* of temperament, with no excitements into religious rapture, and no depressions into religious gloom. He had, as already explained, an habitual tendency to judge unfavorably of his prospect of recovery; but there was not in this the least appearance of despondency in view of the result."

And, why should there have been? Heaven was the home of his spirit. Earth had long been but his place of labor and of discipline. He tasted, indeed, the sweets of human loves and friendships by the way; and delighted to travel on the high paths of human thought and learning. Still, this world was not *the home* of his spirit. That spirit had long been less familiar with this world, than with that better one to come. *There*, was Jesus, the blessed Saviour, whom he loved supremely: There were many of the dear friends and kindred, to whom his soul had been closely knit: and there were the treasures of life, which, by the Divine Spirit's teaching, he had long been laying up in Christ; and

to taste of which he had such an inner and deathless longing. To him, therefore, death, however sudden, could be only welcome. As his daily theme of thought, he spoke of it with a cheerful calmness, which proved that, to him, the grave had lost its terrors. For him 'to live was *Christ*,' and for *Christ* alone did he *wish* to live; but, "to die was *gain*," and he felt no reluctance to realize the profit, which it was to bring him. Never were words more appropriate to character than those which he uttered more than twenty years before his departure; "Why should I be unwilling *to go home?*" What he met so suddenly on the 15th of February, 1843, was not so much DEATH, as simply GOING HOME. It was not so much the pain of DYING, as it was the bliss of feeling "MORTALITY, SWALLOWED UP OF LIFE."

The writer is now done with the memoirs of the life of Bishop Griswold. Whatever remains to be said, or seen of him, is referred to the short Appendix, which is to follow. In what has already been said and seen, he trusts there is internal evidence, that Bishop Griswold *himself* has been before the reader's mind, and not the writer's mere *imagination* of what he was. The conception of his *character*, which has been imbodied in the foregoing pages, is, in part, the result of many years' familiar acquaintance with the living man; but, in greater part, perhaps, it is the result of what that man has left behind in his own writings, and in the remembrances of his most bosom friends. The aim of the writer has been, honestly to present his subject to the mind of the reader in the unexaggerated lights, which have resistlessly broke on his own; and he believes God has kept him from giving *a fancy sketch*, while striving to draw a *portrait from life*. He honestly acknowledges, that, although he has long had lofty conceptions of Bishop Griswold, both as a scholar and as a Christian; yet the study of that great and good man's character, to which this work has brought him, has constrained him to place his subject in a much higher niche, both as a man of intellectual power and as a man of extraordinary holiness, than even that, which, during his life,

he had assigned him. And yet he feels confident, that the springs of information, which have been opened to him, and which he has laid open before the reader, will shew, that the stream of life, seen flowing through the varied scenery of these pages, has never been *artificially* forced to a level, higher than that of the sources, from which it has been drawn.

As to the account, which has been given, of Bishop Griswold's *religious* views, both in matters of *doctrine*, and on points of *ecclesiastical polity*, the writer thinks it no more than justice to himself to say; that it has been his steady purpose to leave the Bishop, as much as possible, to speak for himself, in his own words and through his own acts; and that, whenever the author has paused to offer a remark of his own, it has been for (as he trusts) the allowable purpose of fixing attention upon the *Bishop's* proper thoughts and meaning, and not upon any *fiction* of thought or meaning, which the writer has been anxious to propagate under the sanction of so venerable a name. That, on most points, he agrees in faith and opinion with the sainted man, whose life and character he has drawn, he is by no means disposed to conceal; and that he feels desirous of spreading both the churchmanship and the holiness, which in that saint were imbodied, he is not at all anxious to deny. He has, therefore, taken an occasional liberty, not inconsistent, he hopes, with propriety, in adding the strong assent of the biographer to the teachings of the life, which he has written, and the earnest comment of the historian to the lessons of the history, which he has penned.

On the whole, while the memoir, now closing, shews an unusual variety and a rare combination of beautiful traits and high excellences in the character and views of its subject; it will, he doubts not, be admitted, that it gives special prominence to three points.

It shews that there was, in Bishop Griswold, vastly more of true genius, tender sentiment, and power for high mental effort and attainment, than was ordinarily accorded to him even by those, who thought they knew him well; and that,

had not his Christian conscience put these things under bonds not to encroach on the time, which he had vowed to keep literally sacred to his toils in the service of Christ and his Church, he might have impressed himself with a very different, though not with a more salutary power on the character and movements of his age.

It shews, also, that his churchmanship was of the soundest, most unquestionable order; that, if he eschewed, what, in partisan language, has been termed, *High Churchmanship*, he also held no communion with, what, in the same phraseology, has been termed, *Low Churchmanship;* and that the main feature of his theory on this point, as distinguished from that of some, consisted in embracing the Church, *as she presents herself*, refusing to push certain inferences from the fact of Episcopacy on the consciences of his clergy and people, and against the convictions, or the prejudices, of Christians of other denominations. If this stand constitute a Low Churchman, then *he* was a Low Churchman. Yet was he free from all party-spirit, and eschewed all mere party-aims; and his best designation, on this point, is; that he was a thoroughly sound Protestant Churchman; laboring for the UNITY as well as for the *purity* of the Church; and basing her claims on the high ground of Scripture, as well as on the broad foundation of history.

It shews, finally, and most conspicuously, that he was a CHRISTIAN; that, to him, CHRIST was the living, near, all-glorious object of his soul's adoration and love; not set away in unfelt, un-minded distance beyond a thick, obscuring cloud of inferior mediators, and more than half-worshiped intercessors, but, brought out, unveiled, the warm-beaming Sun of life to the believing soul; the ONE, ONLY Mediator and Intercessor with the Father; the ONE, ONLY shedder forth of the Spirit from both the Father and the Son: and that, with him, Christ stood *supreme*, as well as near; not virtually subordinate to external things, not hidden in dark reserve, or kept for an occasional pomp, behind a Church, whose obtrusive and gorgeous visibility presents the main attraction to thought and imagination, but revealed, in all-effused light

and glory, *above*, *around*, *within* the Church; the great Son of God, holding the Church herself in his right hand, and using her for the conversion of a world.

In *practice*, as well as in *theory*, Bishop Griswold, was a great Christian. He *loved* Christ; and he loved to *walk*, as Christ walked. I have met with more burning ardor, with more rapturous devotion, than he ever manifested; but after a careful study of his life, I feel constrained to say, that I have never met with one, who, more literally than he, took Christ as his pattern in judging, acting and living in the world; with one, who, more literally than he, took the standard of ministerial fidelity and self-sacrifice, which was set up in Christ and his Apostles, and endeavored daily and actually to imitate it in his own life and labors; or with one, in whom, more than in him, that crowning grace of Christ's own character, HUMILITY, shone out in all its unaffected, uncounterfeit, and unintermitted radiance of soft and holy light.

It was his humility, which, during his life, kept him practically low, and made him less observed of the world than many of far less ability and of far less worth. But the veil behind which life hid him, has been taken off by death; and the world may now look on him in his true character, and see him on his true elevation. Unintentional, yet practical injustice, in the estimate of his powers and attainments, he will, it is believed, no longer suffer. Certainly, he will not, if the effort, which in the present work has been made, shall have succeeded, to any tolerable extent, in effecting its purpose.

The epitaph, so long since written by Sir William Cooper, in memory of his "spiritual father," the great author of the Ecclesiastical Polity, has in it so much, that is appropriate to the subject of these reflections, that the author knows not how to close his work better than with the last few lines of that quaint, but expressive eulogy.

> "Yet, he that lay so long obscurely low,
> Doth now preferred to higher honors go.
> Ambitious men, learn hence to be more wise;
> HUMILITY is the true way to rise:
> And God in me this lesson did inspire,
> To bid this humble man, Friend, sit up higher."

THE END.

APPENDIX I.

THE following short collection of original thoughts, hints to subjects, &c., is made from a much larger mass of similar materials, found chiefly on loose slips of paper, in Bishop Griswold's hand, and in the drawers of his secretary. It is inserted here for three principal reasons. 1. These thoughts shew the character of the Bishop's mind, as at work within itself. 2. They illustrate his mode of preparing subjects for fuller discussion. 3. They are of intrinsic beauty and value, and therefore worthy of this special preservation. Many of them have probably been wrought into the texture of some of his various discourses, and addresses. But, even if those discourses and addresses should ever be given to the public in a collected form, that would not destroy either the beauty, or the value of what is here preserved.

THOUGHTS, IN THE FORM OF SIMILE.

Uninterrupted prosperity, like continual sunshine, parches the soil even of a godly heart. Clouds of sorrow, and storms of adversity are necessary to purify the moral atmosphere, to water our Christian graces, and to make the heart fruitful.

You may as well think to silence an echo by strength of voice, as to convince a prejudiced disputant by strong argument. As, in the former, the echo will but grow the louder, and still have the last word; so, in the latter, the stronger your argument, the fiercer will his answers be, and the more certainly will he have the last word in the controversy.

The errors and faults of a true Christian are like a line drawn by a trembling hand, which, though rough and ragged, yet tends towards the right point. While those of the wicked are like a line drawn in a wrong direction, which, even where smoothest, is often most fatally out of the way.

In serving God, or obeying his commandments, let us, like the poor widow in the Gospel, shew our good will, though we must, by the very littleness of the offering, betray our deep poverty.

Ardor, excited not by conviction, but by passion, by yielding to sentiment more than to reason, is as the glow produced by the stimulus of spirituous liquors; often irregular and immediately injurious, and always sure to end in increased languor and weakness. As the true nourishment for the body is that, which strengthens the parts, rather than stimulates the spirits; so the true nurture for the mind is that, which invigorates its powers, rather than stimulates its passions; that which increases knowledge and enlightens the understanding. In religion, fervor thus excited will be uniform, permanent, and fruitful in righteousness. The soul, fed with such food, will grow to the perfect man, to the measure of the stature of the fulness of Christ.

The raging passions, the stormy wrath, of men is like the foaming billows of the sea, which beat fiercely against the solid land, and then retire humble and calm.

Vices are like weeds; natural to the soil, and increasing without cultivation: *virtues* are like plants, which are exotic and, in order to perfection, require careful culture. And, as weeds increase most where the soil is rich and cultivation imperfect, so, in Christian countries, sin is exceeding sinful. Those, who have the Gospel, yet walk not by its precepts, are worse than those, who have never known the way of righteousness.

Early genius is like fruit prematurely ripe. It has at first a brighter hue and a richer fragrance; but decays sooner and falls earlier, than the rest.

A hypocrite is like a heathen temple; splendid and beautiful without; but within, what is most prominent and most adored is some deformed image, or some hideous monster.

They, who, in contesting trivial and unessential points, break the bond of charity, are like some ancient idolaters, who, in worshiping a *fly*, would sacrifice an *ox*.

In theology, deep investigation is like digging ore from the

mine; while practical preaching is like fashioning the metal for use.

History tells of a Philosopher, who said; "*strike*, but *hear me*." So may Christ's ministers say. If we can but be *heard*, if our doctrine is but received, if men will but heed the truths, which we bring them, it is of little comparative importance how *we* fare in this world.

Christians should use ancient literature and human learning as the Israelites did the gold, which they brought out of Egypt; not when they fashioned it into a molten calf and worshiped it, but when they applied it to beautify the temple, and adorn the worship of God.

The obscurities of the Scripture may well be compared to the spots on the sun; which obscure indeed a few of his rays, yet leave enough to light the world. We may as well say that the world wants natural light, as that men, who have the Bible, have not enough spiritual light to shew them the doctrines and duties necessary to their salvation.

Searching too inquisitively into the deep unrevealed things of God is like looking directly into the sun. It rather impairs the mental sight than leads to any discovery of truth.

Religious controversy on abstruse and unessential points of Theology is like climbing steep and craggy precipices. If, with much difficulty, their pinnacle be gained, they but leave us standing on barren rocks, with the comfortless prospect of other cliffs on cliffs, and of mountains still above and inaccessible.

An eminent man without religion, is, in some respects, like a barren mountain; which encumbers the ground with its bulk, presses the world by its weight, and chills the atmosphere with its coldness.

Those Christians, who are most strenuous in things of little importance, are like the Pharisees of old; most likely to fail in the weightier matters of the law. It is those, who are yielding in non-essentials, who are most apt to be stable in fundamental principles. The willow will bend to the blast, yet keep its root in the ground; while the sturdy pine,

proudly opposing its unbending trunk to the storm, fails often at the *root* and is overthrown.

In temporal things, as men extract poison from the most wholesome food, as, from bread-corn they distil those spirits, which inflame the blood, intoxicate the brain, and destroy the body which God designed them to support; so, in spiritual things, they often pervert the doctrines of Christ, those truths of the Gospel, which are designed to minister to salvation; originating from them pernicious errors, and wresting them to the destruction of their own souls.

As a wise physician, in administering a remedy, will carefully consider whether, though powerful to remove the malady of his patient, it may not have an impairing effect on the general constitution; so the wise Christian, in adopting measures for the removal of vice and the cure of the diseases which effect society, will consider whether, though powerful in one direction for good, they may not be more powerful in another for evil; whether they do not tend to the needless exposure of the faults and errors of Christians, or to the engendering of long-lived animosities and enduring uncharitableness.

As a wise physician endeavors to render his medicine palatable by the addition of harmless ingredients, yet will admit of no admixture, which can, in any way, neutralize its effect; so *only* will the faithful minister endeavor to become all things to all men in administering the medicine of those saving truths, which the natural mind so strongly distastes.

The life of man is like the track of a vessel through the ocean: for a short time, it is full of motion and of sparkles; but it is soon still again and vanishes from view.

Christians are often like the builders on the second temple: obliged to hold a sword in one hand while they build with the other.

MISCELLANEOUS MORAL AND RELIGIOUS THOUGHTS.

A single thought often outlives an empire.

In the practice of virtue, as in other things, mankind are prone to look chiefly at occasions of great and glorious actions, to the neglect of those smaller duties, which ought to be constant, which chiefly mark the character of men, and which contribute most to bless society. In theory, we *fancy* that we could die *martyrs;* when, in practice, we have not fortitude to bear a slight provocation.

The world often misjudges the advantages of a life well spent. Many men, though without religion, are privileged to depart this world with applause; while devoted Christians are sometimes hissed off the stage of life.

Ministers often prematurely administer comfort to the troubled conscience. A skilful physician would be cautious of extinguishing a *fever*, which was but an effort of nature to throw off some morbific agent from the system. If, indeed, the fever were so violent as of itself to threaten life, he would then treat it as a malady; otherwise, he would aim chiefly at the removal of its *cause*. So should we treat the awakened sinner. If his troubled mind be driving him to despondence, and to distrust of God's mercy, it is diseased and should be treated accordingly. But short of this, let the terrors of the law and the probe of conscience find the bottom of his wound, and effect a radical and permanent cure of his corrupt nature.

Nature and grace are full of beautiful analogies. Thus, Faith is the *root*, Hope the *stem*, Charity the *branches*, and good works the *fruit*, of a Christian tree.

Naturally, even Christian people are more inclined to dispute about things, of which they are ignorant, or which are of doubtful utility, than to practice those, which are well known and of the highest importance. "Pruritus disputandi scabies ecclesiæ."

Hypocrisy and Fanaticism. They, who *affect* to be always looking *upward*, are less likely to be careful how they walk *below*.

It is the coward that talks loudest of his courage; the hypocrite, of his zeal; the bigot, of his liberality; the parti-

zan, of his candor; and the selfish man, of his disinterestedness.

A departure from what God's word really teaches is *heresy;* a violation of what the Church lawfully requires is *schism.*

In relation to the Jewish Church, the *Samaritans* were schismatics; and yet, it is a remarkable fact that Christ's ministry was often more successful with them than with the orthodox *Jews.*

If we are born but once, we shall die twice; but if we are born twice, we shall die but once.

God now saves by *means*, not by *miracles.*

He, who has too much learning to study the Scriptures, has too much wisdom to be taught of God; and he, who is too much of a gentleman to be religious, is either above or below the character of a Christian.

Technical terms are often a cloak for ignorance: and of all ignorance, that which is learned is most contemptible.

No reading is more profitable than that, which teaches us how and what to read: nor can time be better spent than in learning *how* to spend it rightly.

Submission to God is not enough: we must add *approval* of His dispensations.

When religion is *fashionable*, the cause of true piety is most in danger. Dr. Buchanan well observes; "I find that the most useful preaching, which draws aside the cloak of profession, and discloses what is under it.

There is great danger of flattering our people in their sins. In our preaching, we should neither praise ourselves, nor decry others; we should never quiet our hearers by dwelling unduly on the excellences of our own Church, or by exposing needlessly the faults of other denominations: we should rather seek for faults in ourselves, and for virtues in them.

In conversation, I am more solicitous to hear the opinions of others, than to propagate my own. I would exercise much caution in drawing others to my belief, lest peradven-

ture I should draw them into error; but, in correcting my own notions, I cannot be too much concerned.

From early youth, I have been convinced that 'the end of the commandment is charity;" and have therefore, through life, made it my constant aim, to attain this summit. In religious experience, few things have given me more pain than the apparent want of charity among Christians.

My sermons have had some good effect on myself, if not on others. My endeavor has been first to preach them to myself; and like Herod, I have at least done many things in consequence.

How almost uniformly do clergymen disregard the direction of St. James, to say; "*If the Lord will*, we shall live and do this or that!" and this, too, in God's house, and in his service! If they as often neglected the *Rubrics*, they would be condemned by general consent. "This ought ye to do, and not leave the other undone. But, if either *must* be disregarded, let it not be *God's Word.*"

A slow, drawling manner in service evinces the want of ardor and earnestness. It is not, as some seem to imagine, *solemnity*, but *dullness*. All men speak earnestly when they *feel*.

We should avoid all manner of ostentation, especially in *prayer*. If it be a fault to offer prayer without serious thought either before, or after;—it is no less so to make a display of those thoughts. Before service, and sermon, some seem to study conspicuousness, that the congregation may know they are praying in *private*.

The true doctrines of grace are most apt to be expressed in *prayer*. Says Luther; "In affection and practice, men are different from what they are in disputation and argument." This is because *reason* is more corrupt and oftener erroneous than *conscience*. Hence, in *prayer*, all power and goodness are usually ascribed to God; all impotence and evil, to man.

Great care should be bestowed on the religious education of the young;—the world, they live in, is a school of infi-

delity and sin;—and in this school, at least, the young are apt learners.

To have warm friends, we must too often be the advocates of a party, or of a sect. He, who is impartial to all, is not likely much to interest any. To obtain promotion and fame, we must push ourselves forward, and court especially the dominant party. This, however, is at the risk of evil. A Christian's duty is—to go straight forward, leave events with God, and hope only "to have praise of Him."

We ought not to reject what is good because practiced by those whom we dislike. This proceeds from pride, and is contrary to the spirit of Christianity. While Christians act on such a principle, the Church can never be united. It is a principle, which has ever been one of the causes of her divisions.

That Christian dresses most as he ought, whose apparel attracts least attention, either by its finery, or by its plainness.

Heretofore, the *Jews* have been inclined to reject the Book of *Daniel;* and *Christians* that of *Revelation*. Now, *both* begin to be respected;—a proof that the time of their main prophecies is at hand, and a fact, from which useful reflections may be deduced.

Before the Netherland-wars in the reign of Elizabeth, the English are said to have been moderate drinkers: but there, they learned, by drinking others' health, to impair their own.

The fact, that, in ancient times, the stars were worshiped as divinities, easily accounts for the early prevalence of *astrology*, and for the high veneration, in which this science was so long held. For, if men once believed the stars to be gods, they would of course believe in their influence on human affairs.

Enthusiasm is commended in every thing but *religion*. "In science, it is genius: in vice, it is spirit: but in religion, it is madness." Religion alone, as most men judge, is what we are to treat with apathy and indifference.

It is with propriety, that the Bible applies to the Divine Being terms, which are intelligible to our imperfect nature, though not accurately descriptive of His; as when it speaks of Him as having *parts*, hand, eye, ear, and the like: or when it represents him as having *passions*, anger, jealously, repentings, &c. The infinite distance between God and ourselves renders this necessary. The language of philosophy, and the thoughts, to which some men can soar, would be unsuitable in revelation. Religion is for *all*, especially for the poor, the common people. We cannot possibly mount up to God: therefore, He condescends to come down to us and to commune with us here on earth and in our own language.

There are some absurdities, even among Christians. Of these may be mentioned:

1. The Assembly's Catechism taught to children, as though adapted to their capacities; yet studied by the highest class in some Colleges, as being, what in fact, it is, difficult for men to understand.

2. Humility, acknowledged to be a great and fundamental virtue; while yet children are taught in our schools to seek their own honor, and to prefer themselves to others.

3. Acknowledging ourselves, in prayer, to be superlatively wicked, depraved and guilty of all kinds of sin; when, at the same time, if a neighbor were to suggest to us that we were faulty in any one thing, we should feel highly affronted.

In man, the animal and angelic natures are united, and called *human*. In Jesus, the human and the divine are united, and called *Immanuel*.

In *worldly* things, our thoughts and cares are confined to *ourselves*;—in *spiritual*, chiefly to our *neighbor*.

THOUGHTS ON PREACHERS AND PREACHING.

Though, with Dr. Watts, I must say that I cannot imagine any connection between the swinging of a man's arms, and the truths of Christianity, yet I have nothing to say against gesticulation in the delivery of sermons; for public opinion

would probably be against me. What is natural, indeed, involuntary and unobserved by the speaker, is certainly proper. But every thing of the kind, which is studied, affected and artificial, has, and is intended to have, the effect of drawing attention to the speaker; and, the more this is done, the less good is effected. This may well account for what is so commonly seen; that preachers, remarkable for a studied gracefulness in their delivery, and much admired as fine speakers, produced but little effect in changing the heart and converting their hearers to the truth of God. A preacher, to do his best and be most successful, should forget himself, and have in his mind his subject only and a purpose of persuading his hearers to believe what he teaches, and to live accordingly. His great object should be to *carry his point*. The more suitable and perfect the style and manner of a preacher, the less will this style and manner be either praised, or thought of. A congregation will perceive and feel the difference between a preacher's "reciting something *before* them, and his saying something *to* them."

Of M——, (a popular preacher of that time,) I have nothing to say. But, one of the most common, and most perilous evils in the effect of popular preaching, is the mistaking of carnal affection for religious feeling. People are in danger of supposing that they love the doctrines of life, when it is the manner of teaching them, that pleases. They are not, as they suppose, attracted by the Saviour, but only enamored of his ministers. When a preacher is possessed of those qualifications, which *naturally* please, religion itself, we are ready to believe, is delightful; as a child loves physic, enclosed in sugar. It should be better remembered, that it is not, in such case, the physic, that is loved, nor the sugar, that restores health.

When a young preacher, of a good person, fine voice, pleasing address, lively imagination, and graceful eloquence, is very popular,—in estimating the *religious* effect of his preaching, the impression made on females, under forty, is

not at all to be considered; and a very large deduction must be made in the case of the remainder of his hearers.

Such is our nature, that it is scarce possible we should not love popularity. There are very few, who, if it were in their power, would not acquire it. The love of fame is justly styled "the universal passion." Folly consists rather in the *rendering*, than in the *desiring*, of popularity. The love of *praise* is as justifiable as the love of *money*. But, neither should be indulged, except to the extent, in which it is *justly* due. It may reasonably be questioned, whether Christians can, with propriety, unite in rendering such extreme homage to a popular idol, as we sometimes witness. It is not to be supposed, that any man can be so infinitely more deserving than all his fellow creatures, as to be justly so caressed, while thousands of good and faithful Christians are comparatively neglected. Among other evil effects of this, it operates as a great discouragement to those, who possess not popular attractions.

When the Christian preacher speaks to best effect, the hearers think least of him. It is an evidence of our faithfulness, when the congregation retire from the Lord's house silent and thoughtful; when they "salute no man by the way;" and when their minds are deeply impressed with the truths, which they have heard, without thinking any thing at all of the preacher.

There is no sin, which more easily, or more often, besets the ministers of Christ, those especially, who are young, than the desire to preach themselves rather than Christ; to seek their own glory;—to put themselves forward to view, while the Saviour is kept in the back ground; to seek admiration and popular applause. If the preacher's *aim* be—to honor himself, by a display of his learning, or eloquence, or taste, or fine imagination, or even of his piety and zeal, he is an unfaithful preacher; though, in word, he preaches the truth, and that only. This vain glory often causes preachers to devote an undue proportion of time to the pre-

paration of fine sermons, and to the polishing of their periods, to the neglect of other duties. Let our eye be single, and our whole body will be full of light.

There is no other preaching, that will be so successful in changing the heart and turning men to God, as preaching the word in *plainness* and *sincerity;* because this is the ordinance, which God has appointed for that purpose. We know that "preaching the Cross of Christ is, to them that perish, foolishness;"—but, it "pleases God by *such* foolishness to save them that believe." The profaneness of scoffers, the boldness of infidelity are best and oftenest subdued by preaching the Cross of Christ. Though the Ark be shaken, yet we need not fear, but go forward as the Lord directs. He shews the foolishness of *human* wisdom by "choosing the weak things of the world to confound the mighty, and the foolish things of the world to confound the wise."

The preacher's business and duty are,—not to please the imagination,—but to mend the heart, and reform the lives of his hearers; not so much to invent *new* things, as to enforce the practice of *old* truths, long established and often taught. In works of taste, designed chiefly for pleasure, many things may be valued merely because they are *new*. Religious discourses are profitable only for doctrine, reproof, correction, and instruction in righteousness. If a man were hungry, would he object to wholesome food because he had before fed on the same dish? Doctrines, which have often been taught, and duties which have been frequently urged, may still be necessary for spiritual sustenance. The excellence of this spiritual food consists not in its novelty, nor in the elegant style in which it is served up, but in its wholesome nature and solid nourishment.

He is no true shepherd, who delights to be at the feast of sheep-shearing, but sets others to feed the flock. How important that we, who daily teach others to renounce the

world, should set the example! We admit none to baptism but on this condition; and shall we take on ourselves the sacred office of spiritual shepherds and guides, while yet we cherish a love of the world in our hearts and exhibit a conformity to the world in our lives?

We ought to speak of those faults, to which our hearers are most subject; the "sins, which most easily beset them." For a preacher to dwell on those faults, which his auditors are not, at present, likely to commit, is as though a physician should prescribe for a patient, in a burning fever, nothing but some directions how to avoid taking a cold. Thus, it is not unfrequently the case, that a congregation, inclined to *lukewarmness*, are earnestly warned against *enthusiasm*.

Spiritual sleep has no waking hours. It is like that of Lazarus,—the sleep of death! The soul cannot, will not, of itself awake. The preacher's voice must be heard before Lazarus will "come forth."

Few things, of equal importance, are less considered than the force of prejudice upon the human mind. In nothing is it more conspicuous than in the effects, which the preaching and ministry of Jesus Christ had upon his various hearers. Behold a numerous multitude, all listening to the same discourse; all pressed with the same reason and arguments; all favored with the same evidence and proof, the same law and testimony; and all exhorted by the same interesting and awakening considerations: yet, how various and widely different are the effects produced on their minds! Some admire the wisdom of the speaker: some are smitten to the heart and convicted, and henceforth cleave to him: some are chiefly desirous to hear him solve curious and difficult questions: in the opinion of some, he speaks by inspiration of God: while others exclaim,—"He hath a devil, and is mad; why hear ye him?" Some are convinced by the force of his arguments; and others are grieved to hear their favorite tenets confuted: at the sight of his miracles,

many adore the power of God; and many ascribe them to the power of Beelzebub. How weighty, then, is the admonition of Jesus; "Take heed *how* ye hear!" Men are too often totally heedless in this important respect. They hear for pleasure, rather than for profit; from curiosity, rather than for improvement. They inquire, not so much for information and knowledge, as for the confirmation of their present opinions. It is, therefore, necessary that the mind should be prepared for the reception of truth. "No man," saith Jesus, "can come unto me except the Father draw him." He, indeed, who *seeks*, will *find*; "He that hath ears to hear, let him hear," for by hearing *he* will profit. "Where there is no appetite, the sweetest meat will lose its savor. Where there is no ear for music, the most perfect harmony is undelightful. And, to the blind, there is no manner of beauty in the finest prospect," nor variety in all the brightest colors. Even thus, "the natural man, receiveth not the things of the Spirit of God,—for they are spiritually discerned." *Speculative* writers have, indeed, said fine things of *credibility*, and of the nature, force, and degree of evidence; as if we had scales for weighing truth to a single grain; whereas, in fact, man, with all his boasted balancings and reasoning, can resist a proof at which even devils tremble.

So impossible is it, by fair and honest means, to please every one, that our Lord says to his Apostles; "Wo unto you, when all men shall speak well of you." What one expects and requires of a preacher, another will condemn. The spiritual state of those, who hear, is various. Some need to be alarmed from thoughtlessness and carelessness: others need to be encouraged and strengthened under doubts and despondency. Some are fearful when there is nothing to fear: others walk with confidence on the verge of destruction. Some believe not the Gospel; and so require reasoning and argument: others believe without doubting; and so find reasoning and argument unedifying; to them this seems like lighting a candle to shew the sun. Some have many

difficulties in *understanding* the Scriptures, or the doctrines of the Gospel: others find them in the main clear and intelligible. To the former, explanation, and elucidation are valuable; while, to the latter they are comparatively useless. Many imbibe false doctrines, or wrong notions of religion; and many have very imperfect ideas of the Church: hence, it is often necessary to explain the nature of both; though to some these explanations may prove tiresome. Mankind have also diverse tastes, tempers and turns of mind respecting religion. Some wish for nothing from the pulpit but particular or favorite *doctrines:* others can relish nothing but discourses on *moral virtue:* while others, again, are best entertained with *historical* information, or with *philosophical* disquisitions.

Every one, therefore, should consider these things, and remember that the Gospel was to be preached "to every creature;" and that the preacher must have regard to the spiritual wants of *all* classes of hearers.

There is vast importance in a *union* of praying with preaching; the one for obtaining help from God, without whom we can do nothing; the other for imparting the knowledge of Christ, without which there is no converting and saving the souls of men. The Apostles would "give themselves continually to prayer and to the ministry of the Word." How different the conduct of those dignitaries of the Church, in some parts of the world, who, when they have reached the Apostleship, and when they ought to be the "servants of *all*," instead of giving themselves continually to prayer and the ministry of the Word, neglect both: employing chaplains to *pray* for them, and settling curates to *preach!* Well might Jewel say; "A *Bishop* should *die preaching*."

Preaching was unduly extolled in Puritan days, and unduly degraded after the Restoration.

Some who contend for *prayer* as opposed to *preaching*, do, so far as we can judge, pray the least of any Christians.

Few things appear less reasonable than the words, which have been wasted to shew that *praying* is more important

than *preaching*. We certainly should consider the fruit, *in itself*, as more valuable than the labor, which produces it. Yet, the importance of the labor will be in proportion to the value of the fruit. Men may plant and water; but God giveth the increase: and the question is, whether he *will* give it, if the husbandman neglect to labor? The labor may be unsuccessful; for the Lord may withhold the increase: generally, however, the labor, if wise and faithful, will be blest. So, when the spiritual sower casts forth the seed of God's Word, some of it, as Christ says, may fall by the way-side, and some on stony ground, and other some among thorns; yet, some will fall on good ground, and bring forth abundant fruit.

Suppose, then, a thousand souls, for several years, hear the preaching of a faithful minister of Christ: if one hundred of them are truly converted to God, then a hundred *praying* people are the fruit of *one* man's preaching; and they will not only *pray*, not only "call Him Lord," but become "*doers* of the Word," fruitful in all good works. But, had he neglected to *preach*, and spent all his religious hours in *praying*, would that fruit have been produced? "How shall they call on Him, of whom they have not heard? And how shall they hear without a preacher?" Besides, no men pray *less*, but *more*, in consequence of preaching. This is the ordinance, which God, in his wisdom, hath ordained for gathering mankind into the fold of His Church; and the gathering will not come without the use of the ordinance.

A preacher should be *learned*, especially in *Divinity*. Without this, other learning is little worth. To what purpose shall we know every thing else, if ignorant of what we are to teach and practice? He should also endeavor to make his learning *useful* to others; otherwise, he is learned in vain. Our duty is, *to do good;* not to live to ourselves, nor to spend time in acquiring what is useless to mankind. Polite learning is more admired and applauded than more useful science. The eye is charmed with those, who walk the flower-garden of literature and nature, bedizzened with

its fading treasures, though they poison the breath of life with their noxious exhalations. But, the *servant*, who brings us those fruits, which nourish and invigorate our frame, though despised, yea covered with the dust of his labors, is yet more deserving of our thanks, and even of our admiration than they.

When a minister, by elegant composition, and other means, seeks the reputation of a fine scholar, or aims at his own glory and interest; the people are, so far, *under no obligations for his services*. But, when he disregards his own fame and temporal advantage, and is earnestly engaged in seeking their spiritual welfare, the salvation of their souls; they are *bound* to provide for him, and they *will* provide for him. They will feel grateful to such an one; they will see that such a laborer is "worthy of his hire;" worthy even of "*double honor*."

Why is it less inconsistent with our devotion to God and the souls of men, to pursue *literature* for either honor or pleasure, than it is, with the same views, to pursue riches?

N. B. The following hints and references, noted on slips of paper, and pinned together with an article in the Episcopal Recorder, on "*The Descent into hell*," will illustrate the Bishop's manner of preparing subjects, in connexion with his ordinary course of reading.

"*Descended into hell.*" See Episcopal Recorder for Dec. 15th, 1838.

1. From the parable of Dives and Lazarus, it appears that the dead do not *all* go to the same place of intermediate existence; but, to *two* places, between which is *an impassable gulf*. To which of the two did Christ go? If to *both*, should it not be said, in our discretionary part of the Creed; "He went into the *places* of departed spirits?" Does not this article tend more to doubt and controversy, than to the uniting of Christians in any one precise point of belief? And

is not this tendency increased by the discretionary substitute?

2. Christ did *not* visit *both* of the places of departed spirits; for, in the parable, he tells us there is no possibility of passing from the one to the other. Is the meaning, then, that "he went to *one* of the places of departed spirits?" If an article be necessary to express our belief in an intermediate state, why should it not rather be expressed in words more intelligible, and more directly to the purpose? (See Charleston Gospel Messenger, for September, 1839.)

3. If it be said, there is but *one* place of departed spirits; then, did not *both* of the thieves, crucified with Christ, go to that one place? And if so, what proof have we, from Christ's words to the penitent, that *he* was saved rather than the other?

4. That there *will* be an intermediate state between death and the final judgment, seems, from the Scriptures, to be more than probable: but we may well doubt whether that state be so clearly revealed as that it should become an *article of faith*, NECESSARY TO BAPTISM. M., by the way, notices the too common fault of being wise beyond what is written, to the neglect of what is clearly revealed. "Secret things belong to God" &c. (This, by careful study, might be improved.)

5. The place of departed spirits is not revealed to us so as to be of any *practical* tendency. It is, of course, of little use as an article of faith. And that our Church so views it, is evident from the permission to omit it in saying the Creed.

6. Our Church, by directing that this article may be omitted, has apparently manifested a *doubt* as to the expediency of using it.

7. Our Church, by permitting such omission, has manifested her conviction that repeating this article, if expedient, is not *essential*. (See, King on the Creed.)

8. Is the doctrine, or fact, of an intermediate state so clearly revealed, as to make it an essential article in a Creed, which yet omits such doctrines as those of *repentance*, *justification by faith*, &c.?

9. The passage in the 16th Psalm, "Thou wilt not leave my soul in hell," is twice cited by the Apostles; and, in *both* places, to prove a *resurrection* only.

10. In the passage; "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption;" the latter clause seems to be, according to the genius of Hebrew Poetry, a repetition of the former, a varied expression of the same meaning. (Examine this. See, Lowth, Hebrew Poetry.)

11. After the most careful inquiry, and the different views, which have been given by learned and pious Christians, there is still great uncertainty resting on this subject.

12. There is danger in founding important doctrines on one or two texts of doubtful meaning. *Heresies* and *schisms* are generally grounded on such passages. This danger may be exemplified by a reference to the words; "This is my Body;" as used in instituting the Lord's Supper; and to the passage; "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." From a strained interpretation of the one has been derived the monstrous doctrine of *Transubstantiation;* and from the other, the pernicious deception of *Purgatory.*

THOUGHTS ON CHURCH MATTERS.

It is often said that our *Articles* are good and Scriptural; but that our *people* depart from them. Is there no ground for this reproach?

It cannot be denied that some of our people, our clergy especially, contend earnestly for things of little importance; while they say little, or speak lightly of the *Articles*, which are the life, the vitals, of the Church. They, that would judge him to be no Churchman, who neglects to wear a surplice, or, in some mere ceremony, deviates from a rubric; while yet they themselves receive the Articles with mental reservations, or construe them differently from their obvious sense, and evident meaning; in the language of our blessed Saviour, "strain at a gnat, and swallow a camel." To be true and consistent friends of the Church, we must maintain

all its standards, and observe *all* its institutions, and contend *most* earnestly for things of *most* importance: and nothing can be of more importance than the faith, by which alone we can hope to be justified, and the doctrines of eternal life, which we are to preach to mankind. In the *Apostle's Creed*, we have *some* Articles, expressed in general terms. *The Articles* contain *both* Creeds, and many other things, no less important to be received and taught: such as the fall of man; the corruption of our nature; justification by faith; the necessity of repentance, and of the aid of the Holy Spirit to renew the heart, and to help us to will and to do what is acceptable to God; the doctrine of the Church, its ministry and sacraments; with other things, which might be added, but which are, none of them, explicitly taught in the Apostle's Creed. And yet, they are no less essential than the articles, which that Creed does contain. It is a remarkable instance, or proof, of the liberality of our Church, that she exacts, as necessary to her *communion*, only those few articles, to which almost all Christians, of any denomination, may subscribe. Let us, in all our intercourse with other Christians, imbibe her spirit of liberality; but, in our *teaching*, and in our own *belief*, let us faithfully declare all the counsel of God, which we have admirably summed up and briefly expressed, in the *Articles* of the Church, and in the *Homilies*, which are a comment upon the Articles. We have here the principles of the Reformation, the belief of Protestants, the pure doctrines of the Holy Scriptures; and it is remarkable, that, so evidently, do they express the most essential truths of the Bible, that almost all pious Protestants acknowledge their correctness.

In proportion as other Christians see that we have among us the faith of Christ, and the love of God; as we labor faithfully in the Lord's work; as we manifest a sincere desire to promote the general interests of pure and undefiled religion; as we avoid bigotry and sectarism; and treat other Christians, not with affected respect, but with real love, our Church, we may humbly hope, will, through the blessing of God, increase. It is a great and blessed thing, too

little thought of, to rejoice, not in iniquity, but in *the truth;* to be ever watchful to detect, and ready to acknowledge, our own faults; while slow to believe, and unwilling to expose, the failings of others. By *such* fruits, we shall be known to be indeed of Christ, and convince others of the excellence of our religious institutions.

My long experience has more and more convinced me, that, of the clergy, they are the best friends of the Church, who most faithfully inculcate its *doctrines*, as contained in the Articles and explained in the Homilies. The few points, which are called our "distinctive principles," we must, in conscience, *adhere to*, and, in proportion to their importance, may contend for in our preaching; not, however, in a sectarian spirit, but in charity with those, who think differently. But, our great object should be to convert men to God and to save their souls. Men of common sense will easily see whether our *chief* desire is, to make them *Churchmen*, or to make them *Christians*. We may, indeed, say that these two things are the same. And so will others say, according to their respective belief; that, to be a Methodist, a Baptist, or a Presbyterian, and to be a Christian, are the same thing. The truth is, that, in either case, this is saying little to the purpose. We differ in some points, and each is confident in his own way; none is more so than myself; but, in *this* do orthodox Christians of every name agree; that repentance towards God and faith towards our Lord Jesus Christ should be the main subject of our teaching. To renew the heart by a living faith, and to perfect that holiness, without which no man shall see the Lord, should be the great end of all our Christian aims.

If we respect, or regard a man, who is loose in his morals, or worldly in his affections, because he is a Churchman, more than we do a pious and exemplary Christian of another denomination; *this* is to regard the *Church* more than *religion;* our *sect* more than *Christianity;* and those, who belong to *us*, more than those, who belong to *Christ*.

The Prayer-book must be so framed and so understood as to agree with the *Scriptures;* and not the Scriptures, so as to conform to the *Prayer-book.*

No minister can be supposed to promise submission and obedience to the Church, but as the Church renders submission and obedience to God.

By *High Church* is meant that view of Ecclesiastical Polity, which *exalts* the power; and by *Low Church*, that view of Ecclesiastical Polity, which *depresses* the power. Christians may, and do, incline to one or the other of these views, in various ways and degrees; so that the greater part, from honest principle, from party interests, from sectarian influence, or from inattention to the subject, may, and probably do, incline to the one extreme, or to the other. The same person, too, may, in *one* point, incline to *High Church*, and, in another, to *Low Church*, views. Want of attention to this distinction causes much confusion in the minds of people on this subject. But, we trust, there is a large class, who are so near the truth as it is in Jesus, that they ought not to be numbered with either of them. And, to this class, *all* Christians *should* belong.

Every person on earth, at the present or any previous time, is either *baptized*, or *not* baptized. If baptized, their baptism may have been more or less regular, and solemn; and attended with prayers more or less appropriate. This, however, does not make them more or less really baptized. Furthermore; every baptized person is a member of the Church, and in covenant with God. Baptism *initiates* into the Church and into the covenant. Nothing else does, or can. If a person be *not* baptized, neither *confirmation*, nor the *Lord's Supper*, nor yet *Holy Orders*, can initiate and make him a member of the Church. On *this* point, then, to hold, that none but *Episcopal* baptism is valid, or true; that none but *this* admits into Christ's Church, is to take a position fatal to our Church itself. There are multitudes, who have

been *confirmed*, and are *communicants*, and not a few, who are, or have been, in *Holy Orders*, even among *Bishops*; but who are not members of Christ's Church, because they have never been *Episcopally* baptized. Besides, Bishops, thus situated, have ordained inferior clergy, and probably, consecrated other Bishops; when they were not members of the Church themselves, and could not, on this theory, make others members. Thus, our whole stream of office and membership has been corrupted; we know not how far, or in what direction, the taint may have spread; and can never, without endless difficulty, ascertain who are, and who are not, members of the Church.

The true Church is *in Christ*. We are all baptized into that one body, and so become members of Him. In Him, as Christians, we live, and move, and have our being. The first thing, which our Church in her Catechism teaches is, that, by *baptism*, we are made "members of Christ." But some reverse this, and talk of "*Christ in the Church*;" thus making the Church the container, and Christ the thing contained. This is to put the *Church* above *Christ*.

Some are unwilling to distribute the Bible without the Prayer-book; alleging as a reason, that the *Church* of God should go with the *Word* of God. This, however, implies that there is a Church not to be found in the Bible.

APPENDIX II.

When the Memoir of Bishop Griswold was announced to the public, as in a course of preparation, it was proposed to append to it a selection from his Episcopal Charges, and other official discourses; and it was the intention of the writer of the memoir to make this selection equal in bulk with the memoir itself. But, in the execution of the task assigned him, his work has so grown on his hands, that he

is at last compelled to give it to the public with very little indeed in the shape of the proposed selection. The former Appendix is, indeed, a selection from the Bishop's writings; not always, it is true, in his own words; since, being written on loose scraps of paper, and evidently with a view to their being imbodied in other forms and with regular discourses, the thoughts, there preserved, were *sometimes* left unfinished, or with mere hints to fuller expression; though, for the most part, they were fully written, and are given in his own language. It is probable, too, that much of the former Appendix may actually be found, in scattered sentences, throughout his Episcopal addresses, or in some of his numerous sermons. Still, the whole amount of matter, both in the first and second Appendix, is small in comparison with what it was at first intended to imbody in this part of the work; and a collection of the Bishop's Episcopal Charges and Addresses, in a volume by themselves, will still remain a desideratum, which, it is hoped, some competent hand may be induced to supply.

Whether the writer has done wisely in allowing the memoir to grow to such a size, it must be left for others to say. Its growth, so far as it has been unexpected, lies in that part of the work, in which he has attempted a sketch of the origin, progress and results of the Eastern Diocese. Should it be found, however, that he has succeeded in giving interest to that attempt, he will hope, especially as he has wrought into the history of the Diocese so many valuable extracts from the Bishop's Addresses to his Convention, to be justified in the shape, which he has finally given to the whole work; and even to be considered as having *virtually* fulfilled whatever of promise has been given of a selection from the Bishop's papers.

All that can now be added is, 1. the Sermon, delivered by the Bishop-elect before the Convention, which was held between his election and his consecration; and 2. the Charge of 1814, with a Pastoral Letter prefixed; this Letter having been written in 1816, when he gave that Charge to the press.

A SERMON,

DELIVERED IN TRINITY CHURCH, BOSTON, AT THE FIRST MEETING OF THE CONVENTION OF THE EASTERN DIOCESE, 26TH SEPTEMBER, 1810, BY ALEXANDER V. GRISWOLD, RECTOR OF ST. MICHAEL'S CHURCH, BRISTOL, (R. I.) BISHOP-ELECT.

I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.—2 Timothy, iv. 1—3.

SUCH was the charge, so very solemn, which St. Paul, not long before his death, addressed to Timothy, his fellow labourer in the gospel ministry. And when we consider also the exemplary piety and active zeal of this faithful servant of Jesus Christ, it evidently concerns us to reflect upon the duties and the great obligations of this sacred office. If such serious exhortations—such solemn calls to duty, were fit and needful for Timothy, who of us can hear them with unconcern.

In the two epistles, which the apostle wrote to this his "son in the faith," we have much useful instruction, for those especially who are ordained to preach the gospel. The passage, selected from the second of these epistles, the last probably that the apostle wrote, is worthy of particular attention; and the subject it proposes, will not, I trust, be deemed impertinent to the present occasion. It is an earnest call to zeal and faithfulness in the sacred cause of religion, which merits the consideration of "all who profess and call themselves Christians;" especially those who are appointed to manage the concerns of the Church, and chiefly the appointed stewards of its holy mysteries.

The three verses, which have been read, suggest as many heads to our discourse:

In the first, we are reminded of some serious truths, which should always excite our zeal for the gospel of Jesus Christ.

In the second, we learn some of the most essential duties of those who preach it. And

In the third, an especial reason is assigned for the utmost diligence in discharging them.

These are the points to which our attention is invited: God grant us ears to hear, hearts to understand, and wisdom to improve them.

I. With great solemnity does the apostle introduce this charge to Timothy;—with no less considerations than the presence of God, and the day of judgment. "I charge thee, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." These are motives and reasons, which, however common, no serious person can hear without the deepest concern; nor can any Christian slightly regard them, without inconsistency or insensibility. There are many reasons why we should be faithful and diligent in the discharge of every duty; but these chiefly should influence our conduct. The duty we owe to God, as our Lord and Saviour, and the assurance that he beholds our conduct; that our hearts are in his hand, and our secret thoughts no secret to him; that our Divine Master is the spectator of our actions, the witness of our zeal and faithfulness, and finally shall *appear* in his glorious kingdom to "judge the quick and the dead," are surely motives to obedience of primary obligation. They, who shall be alive at his coming, with all who sleep in their graves, shall hear his voice and come to judgment. God has appointed a day, in which he will judge the world in righteousness by this man whom he has ordained. And the apostle calls upon us to live as in his presence here, and as those who must be judged by him hereafter. It is a truth, of which we cannot too often be reminded; which diminishes the worth of all terrestrial

things, and should stimulate every Christian to press forward towards the prize of the high calling of God.

This is peculiarly interesting to the ministers of the gospel,—the appointed stewards of the mysteries and manifold grace of God. For it is justly "required in stewards, that a man be found faithful." How awfully accountable to our Lord and Master are we, whom he has chosen from the world to administer in holy things! to be instruments in his hands of giving life and salvation to men, and of training souls for heaven and felicity! How solemn the thought, that the knowledge and practice of truth on earth, and, God only knows how far, the happiness or misery of our fellow creatures in their future state, may depend on the diligence with which we perform our duty! That many souls on that dreadful day of "his appearing and his kingdom" shall ascribe their misery to our unfaithfulness! God has made us very much dependent. How wretched would be our present existence, deprived of mutual benefactions! Nor is it any impeachment of Divine wisdom or goodness to suppose, that the same economy pervades his spiritual kingdom, and that we may be made instruments of conferring on our fellow creatures, not only temporal, but eternal benefits. And if it be displeasing to God to neglect our duty in the one case, how much more in the other! If the rich man, who suffers the poor to languish at his gate without relief, shall be condemned, how great is his guilt, who neglects to dispense the riches of grace and salvation to those needy souls, who are made dependent on his ministrations! If we sin in withholding temporal food from those who need, how much more in keeping back the food of eternal life! So awful is the responsibility of our stewardship: So tremendous are the conditions, on which we hold our sacred office.

With what faithfulness then and zeal, ought we to watch, "as they who must give account" to our heavenly Master, and stand with others before his judgment. How ought we to take heed to ourselves, and to our doctrine, lest, after preaching to others, we become cast away. Freely have we

received; freely are we commanded to give. "Son of Man," saith the Lord by his prophet,* "I have made thee a watchman;—therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning,—to save his life,—he shall die in his iniquity; but his blood will I require at thy hand."

II. How we shall discharge this duty, and *deliver our own soul* we thus are taught by the holy apostle: "Preach the word: be instant, in season, out of season: reprove, rebuke, exhort, with all long suffering and doctrine." It has pleased God to appoint, that, chiefly by the ordinance of preaching, men shall receive the knowledge of his salvation. He chose this foolish and weak thing of the world, to confound the wise and the mighty. Twelve apostles, in the lower ranks of life, with nothing of this world to recommend them, were sent, as the heralds of peace and salvation, to bear the banners of a crucified Saviour through the earth. These were to encounter the prejudice of the Jews, the ignorance of the Gentiles, the pride of learning and philosophy, the power of idolatry, and the corruption and depravity of all mankind. In the strength of God they went, and they prospered. Preaching remains still the sacred ordinance by which God ordinarily imparts to man the knowledge of his grace and faith in him. For as our apostle says, "How shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear, without a preacher? and how shall they preach, except they be sent?" The ordinance is important as it is divine; and Timothy, as indeed every one ordained to that ministry, is here exhorted to zeal and faithfulness.

"Preach the word," says the apostle, comprising in two words an injunction of vast import. To preach the word,—to preach the gospel,—and to preach Jesus Christ, are common scriptural phrases of the same meaning. For

* Ezek. iii. 17, 18.

though *the word* includes all Holy Scriptures written for our learning, and the whole law of God, the same Scriptures teach, that "Jesus Christ is the end of the law for righteousness to every one who believeth." All the prophets centre in him as the way and the life. The law looks forward, and the gospel back, to him alone, as the Lamb of God, who taketh away the sins of the world. St. Peter, in his discourse before Cornelius, has given us a good explanation of what we may understand by *preaching the word*. "The *word*," he says, "which God sent unto the children of Israel, *preaching peace by Jesus Christ*, (he is Lord of all,) that *word*, I say, ye know, which was published throughout all Judea;—how God anointed Jesus of Nazareth with the Holy Ghost and with power:—whom they slew and hanged on a tree: him God raised up the third day.—And he commanded us to preach unto the people and to testify, that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." This then is the *word* which we are to preach; That Jesus Christ is the Lord our righteousness, who died for our sins, and rose again for our justification, and that eternal salvation is to be obtained through faith in his merits. This was the subject of St. Paul's preaching, who "testified, both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Such should be the theme of our discourses. Whatever we teach and however good in itself, which has no respect to the Redeemer, nor our salvation through him, is not his gospel, nor is it *the word*, in the apostle's sense. We must preach the doctrines of the Saviour's cross; such as the sinful, fallen state of man; the redemption, which is through his blood; the necessity of a conversion from sin, and renovation of the heart, through the sanctifying influence of the Divine Spirit, with the insufficiency of our best deeds and merit, and of our natural strength to attain acceptance with God and eternal life. We must preach "repentance toward

God," as the necessary preparation for his heavenly kingdom, and the comforts of the gospel. We must set forth "faith toward our Lord Jesus Christ," as the condition of salvation through his blood; as the element of Christianity; as the life and soul of moral goodness.

We must also teach the necessity, and exhort men to the performance of every religious duty,—of every gospel ordinance, as the evidence, not of our righteousness, but of our faith. The sacred ordinances of our religion, are, on God's part, testimonials of his love to us in Jesus Christ. On our part they are public acknowledgments of our unworthiness to merit life eternal; of our inability to save ourselves; of our gratitude for God's mercies; of our trust in the Lord our Redeemer, and submission to his righteousness.

Moral virtue, though not in itself the word we are to preach, is also a very necessary part of our preaching. It is "a faithful saying," and it is our duty to "affirm constantly, that they who have believed in God be careful to maintain good works." We are to teach the strictest and purest morality: not indeed as the foundation of our hope, or ground of our justification; not as entitling us to heaven and happiness: but as the just return for God's goodness; as a grateful acknowledgment of his mercies; as a cordial compliance with his will; as the proper fruit of Christian faith; as a participation in the Saviour's cross, and a conformity to his holy example, necessary to the glorious rewards of his heavenly kingdom.

Such is the morality we are called to preach, founded on a faith in the doctrines of the gospel; and it is the only morality which will be of much real benefit to mankind. Let us expatiate ever so finely on the inherent beauty and amiableness of virtue; though we "speak with tongues of men and of angels" of the natural fitness of moral rectitude; though we earnestly declaim against the vices of the age, and expose to view the deformity of sin, we shall never remove it from the heart, nor make men better, till we make them Christians. When was the heart ever changed, or the

world reformed, by this kind of teaching? Will the best precepts of morality, independent of the truths and motives which the gospel reveals, awaken sinners to repentance? Our flowery disquisitions on the various duties of life, though polished smooth as marble, will be as cold, nor touch the heart with the pure flame of devotion. That virtue is amiable, none can deny. But are its charms alone sufficient to counterbalance the allurements of the world, and restrain the inordinate propensities of corrupted nature? No: we must preach the *word*; we must preach the gospel: we must preach Jesus Christ, and him crucified. We must cleanse the fountain, that the streams may be pure. The word, the quickening word of God must be "grafted inwardly in the heart," before it will "bring forth the fruit of good living." They, who are whole, need not a physician; and they, who think themselves whole, feel not the want of one. Men must be sensible of their sinful, perilous state, before they will "hunger and thirst after righteousness;" which yet they must do, before they are fed. For God fills the hungry with good things, and the vainly rich he sends empty away. How shall we apply to the great Physician, till we are sensible, that "we have no health in us?"

The apostle further exhorts Timothy to be zealous and active in preaching this word. "Be *instant*;" be pressing, prompt, and urgent, making no delay. In business of such interesting concern, no time is to be wasted. God only knows what blessings may attend our pious labours: he only knows what irreparable evils may result from our negligence.

Nor must we neglect any favourable opportunity. "Be instant, *in season; out of season.*" For "to every thing there is a season, and a time for every purpose under heaven." Accordingly "the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler of his household, to give them their portion of meat in due season?" It highly concerns us all, who are invested with that sacred office, the stewardship of our Lord's household, to put this question to our own hearts.

Wisdom and good order require, that there should be stated times and seasons for preaching the gospel. The apostle's words, "in season, out of season," imply that certain times for this service were then observed. The first day of the week, called therefore the Lord's day, was no doubt then *in season*, as it has been since. Timothy is directed, and we of course, to preach, not only on this day, set apart for that sacred purpose, but occasionally at other times, as opportunity occurs of being useful. "In the morning sow thy seed, and in the evening spare not thy hand." While men have ears to hear, let us not withhold the word. Let us be watchful of fit times to dispense the treasures of the gospel, and give to all their portion *in due season*. Let not indolence, nor any influence of worldly things, set us to find excuses for neglecting this duty; but imitate our heavenly Father, who is more ready to give, than we to ask or receive.

We are further commanded to "reprove, rebuke, exhort, with all long suffering and doctrine." The preacher of the word must be attentive, not only to the "due season;" but also to the respective wants and condition of his hearers, that he may give to all their *portion of meat*. "Of some," says St. Jude, "have compassion, making a difference, and others save with fear, pulling them out of the fire." Presumptuous, daring sinners, will need reproof, and often rebukes. We are not to flatter men in their sins, nor put soft names upon those transgressions which incur the wrath of God, and lead to endless misery. "Knowing" ourselves "the terrors of the Lord," we must cease not to warn the wicked of their danger, and "persuade men," as they fear God, or regard their future happiness, to flee from sin. Those who stand we must exhort to perseverance and "patient continuance in well doing;" that with purpose of heart, they cleave unto the Lord, holding fast the profession of their faith without wavering; that, "leaving the principles of the doctrine of Christ," they "go on unto perfection," "adding to their faith virtue;—knowledge,—temperance,—patience,—godliness,—brotherly kindness,

and—charity." Give them just notions of the doctrines and the duties of Christianity; that they neither neglect good works, nor improperly trust in them. Teach them to "rejoice with trembling:" to fear without despair, and to hope without presumption. Thus should our preaching, far as possible, be adapted to the wants of all; to awaken sinners to righteousness; to rouse the careless to vigilance; to strengthen the wavering with faith; to comfort the fearful with hope; and check the too confident with fear.

Such is the duty we assume, when we receive the sacred office of ambassador of Christ, and are authorised to speak in God's name, and by his authority to mankind: an office ever to be undertaken with great reverence and a deep sense of its importance, and after discharged with equal care and fidelity. Timothy, though of an infirm constitution, and ill bodily health, is exhorted to be thus extremely diligent. How cautious then should we be, that no excuses of a vain or trifling nature shall satisfy our conscience in neglecting so great a duty.

III. The apostle adds, in the third verse of the text before us, an especial reason for the active zeal which he recommends: "For the time will come when they will not endure sound doctrine, but, after their own lusts, shall they heap to themselves teachers, having itching ears." This unpleasant part of our subject must not pass unnoticed. To what *time* he has reference, when these schisms and corruptions would commence, it is unnecessary to inquire. Our own time is that, with which we are chiefly concerned; and unhappily to our own time this prediction but too well corresponds. That there is an unwillingness to "hear sound doctrine" is much too evident from the many contradictory doctrines which are received, and the various sects into which the Church is divided. We live in an age and country, when and where, should we call in question the right of any to "heap to themselves teachers," and such teachers as their "ears" prefer, no authority of the apostle would shield us from the charge of bigotry. The ordinance

of preaching is not more liable to abuse by the indolence or vain-glory of those who are called to the ministry, than by the carnal propensities and caprice of hearers. There is no doubt but many are led to hear sermons by "itching ears," to gratify curiosity, to be amused with novelty, or to be flattered and confirmed in favourite opinions, rather than by better motives. "Whereas there is among you envying, strife, and divisions,—while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?" This propensity of Christians to "walk as men,"—to regard more their own pleasure and self-will, than the will of God, and the peace and harmony of his Church, is indeed, as the apostle intimates, and sad experience verifies, what renders the labours of Christ's ministers more arduous and difficult, and induces the necessity of greater exertions. It becomes therefore our duty in all our preaching, in season and out of season; in all our reproofs, rebukes, and exhortations to have a singular eye to this evil. Let us be careful to teach that doctrine only which is "sound," and to "contend earnestly for the faith once delivered to the saints." Let no worldly motives of pride or selfishness, no influence of party spirit, no prejudice of education, nor any considerations of interest or popularity ever induce us to "fashion our doctrines to the varying hour," or neglect "to declare the whole counsel of God." At the same time let us follow after the things which make for peace in the Church, and after that charity which is its bond of perfectness. For the truth's sake let us give up every thing but the truth; and while we become all things to all men, let it be as the ozier bending before the storm, with the root invariably fixed and immoveable. It being so indispensably necessary to the success of our ministry, and the general prosperity of religion, that we are zealously active in propagating the doctrine which is sound, let us not turn to the right hand nor to the left, nor be weary in well doing. Let us ever imitate that constant and glowing, yet dignified and temperate zeal, equally remote from lukewarmness and

from enthusiasm, which was so perfectly exemplified in our blessed Saviour, and so happily followed by his holy apostles.

Nor is it less our duty to hear sound doctrine, than to teach it; and we must take heed what we hear, no less than what we teach. The gospel is not sent to please the ear, nor flatter the capricious humours of man; but to make us wise unto salvation; to change the heart, and bring it in subjection to the will of God. The question is not what men prefer, but what God has taught. The orator of this world is at liberty to accommodate his discourse to the various interests, tastes, and opinions of mankind; but we must deliver to you the message, which we have received. We "cannot go beyond the word of the Lord to do less or more." We must preach his word, and declare his counsel. We must carry our commission in our hand; nor can we lawfully depart from the holy commandment given unto us. We are not at liberty to prophesy smooth things, or to select popular and pleasing subjects, but must often speak things ungrateful to our hearers. Being ambassadors for Christ we must be about his business, and pray you in his stead to be reconciled to God. We must "reprove, rebuke, and exhort with all long suffering and doctrine." Remember, therefore, that God is wiser than man, and that in his name we speak, "as though God did beseech you by us." And most solemnly do we beseech you, to let no considerations of separate interest, or personal feeling, or worldly affections ever influence your minds to reject or pervert the pure Word of God, or to do any thing, which will frustrate its prosperity, or cause or perpetuate divisions in the Church of Christ.

Finally, let us all, each in his respective station, unite in the glorious work, to which it has pleased God to call us, and with sincere hearts and pious zeal, labour to establish and extend the Redeemer's kingdom. The very interesting and important business, which has called us here, calls also for our united exertions in the sacred cause. Great reason have we to bless God for the unusual harmony, which has

hitherto prevailed among the members of this and the preceding Convention, and among all the Churches which we represent. Is it not a most auspicious indication "of his favour and goodness towards us, and that he favourably alloweth this charitable work of ours" in attempting to "strengthen the things which remain," and revive our Churches from their languid state? Humbly may we hope, from his mercies past, that he will bless and prosper our present work. The peculiar state of our Church in this new Diocese calls loudly upon all its friends, and especially upon us of this Convention, to make those great exertions enjoined in our text, and every other exertion which its interest requires. God is promising, as we may humbly trust, a great blessing upon our labours. Apparently, an opportunity is given us, of seeing the Church prosperous in our day, and of conferring great and durable benefits upon posterity. Should we lose this favourable season, God only knows, if he will vouchsafe another. Now is the accepted time. Let us be awake to a sense of God's mercies, and of our own duty. Let us be zealous,—let us be united, as a band of brethren, in every requisite effort. Of the divine favour we may be assured, if we are not wanting to ourselves. But without labour we are not to expect fruit. Though we "hear sound doctrine;" though we are ever so orthodox in our creeds and articles; ever so regular and apostolic in our worship and discipline; yet, if we are careless and inattentive to the duties of our profession, our labours will not prosper; tares will be sown among the wheat; "they will heap to themselves teachers," and our Churches will decline. This are we taught in the Word of God, and this we are taught by long experience of Christianity from the seven Churches of Asia, in the apostle's days, to seventy times seven in our own age, and even in our own country.

Let us labour especially in preaching the Word, and propagating sound doctrine. Let us always be found at our post upon the watch tower of Zion, prompt at every call, and at every season. While men will hear the gospel, let

us not withhold it; but always "fill the hungry with good things," and let it be their own fault, if any are "sent empty away."

May it please God, in his own good time, to grant us once more an Episcopal head, duly qualified for the sacred office, and invested with the same authority as Timothy, the first Bishop of Ephesus, to "reprove, rebuke, and exhort;" to "ordain elders in every city," and every parish, where they are needed; to visit and oversee the Churches, and complete the administration of all the gospel ordinances. This we may humbly hope, with his blessing, will be a great and effectual means of prospering the work which we have in hand.

And let us add, to our exertions, humble and devout supplications to Almighty God, that he will inspire us with holy zeal and heavenly wisdom; that he will direct our counsels and deliberations; strengthen our hands and bless our labours to his glory, and to the good and salvation of his people.

And to Him, the only wise God, be ascribed all glory and praise, both now and forever. AMEN.

A CHARGE,

ADDRESSED TO THE CLERGY OF THE PROTESTANT EPISCOPAL CHURCH IN THE EASTERN DIOCESE, DELIVERED BEFORE THE BIENNIAL CONVENTION, IN PORTSMOUTH, N. H., SEPTEMBER 28, 1814; AND PUBLISHED BY THEIR REQUEST, TO WHICH IS PREFIXED, A PASTORAL LETTER. BY ALEXANDER V. GRISWOLD, D. D., BISHOP OF THE DIOCESE.

PASTORAL LETTER,

TO THE PROTESTANT EPISCOPAL CHURCHES OF MASSACHUSETTS, RHODE-ISLAND, NEW HAMPSHIRE, AND VERMONT.

Dearly beloved in the Lord,—The discourse, herewith presented unto you, was delivered more than a year since, and you may justly demand the reason of its appearance in public, and why at so late a period. There was, at the time, a vote of the Convention, requesting a copy for the press, which compliment was then declined from a consciousness that it possessed not merit sufficient to justify its publication. It has certainly at present no better claim to this honour; but circumstances have at length constrained me, with much reluctance, to this measure, in hope that it may possibly, through the Divine blessing, be made, in some degree, the humble instrument of calling your attention to a subject, in which the general cause of religion, and the interest of our Church especially, are much concerned. Some efforts have been made, and are still in agitation, by a few individuals, to form Missionary Societies, and to collect a little fund for sending the light and comforts of the gospel, among those who are destitute. We are far from believing that there is any peculiar repugnance to this good work, among Christians of our communion: yet from some unhappy cause, it is a fact but too evident, that your serious attention has not been duly engaged in this important subject. There is probably no other Church, by which it is so much neglected, as by ours in this Diocese.

In our Diocesan Convention, which met at Providence, Sept. 30th, 1812, it was "voted that the Bishop be requested to appoint a Sunday annually, on which a contribution shall be made at each Church within the Diocese, and transmitted by the Rector and Wardens thereof to the Treasurer of the

Trustees of Donations to the Protestant Episcopal Church, to be appropriated under the direction of the Bishop, to the supplying of vacant parishes with preaching and the printing and distributing of cheap tracts, explanatory of the doctrines and discipline of the Episcopal Church." Such a circular letter was accordingly sent to all the Churches in the Diocese, appointing Easter Sunday as the day, on which such collections should annually be made. On the Easter following, most of the parishes complied with this request of their Clerical and Lay-delegates: but, in the two years since, a few of them only appear to have given attention to this business. That an effort so laudable, and so well calculated to do good, has not been more successful is much to be regretted by all pious Christians, and chiefly by those who are friends to the Episcopal Church. To whom, or to what cause must our failure be ascribed? Have the ministers of our Churches felt so little concern for the spread of the Gospel, and the salvation of mankind, as to neglect the proposing and encouraging of such contributions? Or is it rather the fact, that the collections have been duly attempted, and, in most of the Churches, none were found able, or none willing to contribute? Is our disappointment owing to the want of zeal, or to the want of means?

In the Charge, which follows, the attempt is made to awaken our Churches to a sense, of this momentous duty; and the hope is indulged, that no offence will be taken at line upon line, and precept added to precept. The efforts, made by other denominations of Christians, to propagate the Gospel, are a reproach upon us; and when we consider what they effect, it should encourage us the more to follow their good example. Is it to us only, that God has denied the ability of sending missionaries to preach his Gospel? Are we of all men the most indigent? Let the contribution be general, let each one give something, though it be but little, and the whole amount will be considerable. Very few are so destitute, that they can make no offering to God. Who will say, that he cannot give a *mite*? A very little, applied to so excellent a purpose, may do much good: and

if it be given freely and with pious intention, no sacrifice, no work can be more acceptable to God. He knows our wants, our abilities, and our hearts; and we know who hath said, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." If the fault be in the mind; if we have no zeal for the Lord's work; if we feel no sincere interest in the propagation of our holy faith, how can we hope, that he will give us prosperity? If, while others are sending their missionaries to the four winds of heaven, we will not provide for our own house, nor cultivate that part of the vineyard allotted for our labours, what less can we expect, than that the Lord should cast us out, and let his ground to other husbandmen.

"But, beloved, we are persuaded better things of you—though we thus speak." We are persuaded, that this apparent indifference to Missionary labours is not from want of love to the Redeemer's kingdom: we believe, that you possess both the desire and the means of promoting its prosperity. Your serious attention has not been awakened to the importance of the subject. It is but recently, if indeed it may be now said, that Protestants have been generally, and much engaged in this work. Too just has been the censure cast upon us all, by the Church of Rome, that, while we professed a purer faith, and more ardent zeal for the Gospel of Jesus Christ, the burthen of propagating it among the heathen was left with them. It is a reproach, that we must bear in common, with the exception of the Moravian Brethren, whose zeal and persevering labours to convert the heathen are above all praise.* Though we are late in the work, who will boast of being early? We may

* We may add also, the exceptions of two ancient and very respectable Societies in England by members of the Established Church; the one *for propagating the Gospel in Foreign Parts*, and the other, *for promoting Christian Knowledge*, which have laboured more than a century, with honour and much usefulness. To the former, for its fostering care of our Churches in this country, we are under the deepest obligations of gratitude and affection.

yet tread on the heels of those, who are gone before. Our numbers are few, and thinly scattered over a large extent of country; nor have we, till very lately, been so organized and united, as to attempt, with probability of success, any missionary labours. But now, through divine goodness, these obstacles are in part removed,—our Churches flourish: our numbers increase, and we may conveniently unite, in any measures, to promote the cause of Christianity. The time is now fully come, when we may and ought to shew our faith, by our works; the purity of our doctrines, by our care to impart them "to every creature." Should the present publication be instrumental in awakening your thoughts to this subject, its object will be attained. With this humble hope, has the following discourse been committed to the press, in which some of the considerations above suggested are much insisted upon. If we use plainness of speech, it is to those, who know that the excellence of spiritual food consists not in its novelty, nor in the elegance of style in which it is served up; but in its wholesome and nutritious nature. Nor is this Pastoral Address, if it may be allowed so honourable a name, intended as a censure for any past neglect: rather and most cordially, in behalf of the Church and the cause of religion, do we render grateful acknowledgments to those of you, whether parishes or individuals, who have contributed for our Missionary fund. Something considerable was collected, which has been, and we trust continues to be, the means of doing much good.

The Gospel has been preached and is now heard, in several small parishes, and some are likely to be preserved and raised up by your bounty. Even this little book is among the fruits, though the least worthy, of your liberality. As a body of Christians, we are very remiss in Missionary labours; but there are individuals among us whose praise is, or ought to be, in all the Churches: whose liberality and zeal have, under God, been chiefly instrumental in reviving the Church in these Eastern States, from its rapid decline. "Remember them, O my God, concerning this, and wipe not out their good deeds that they have done for the house

of our God, and for the offices thereof."* Future generations shall rise up and call them blessed. May they never want that comfort of peace and salvation, which they would charitably impart to others. May the invaluable blessings, which instrumentally they dispense to perishing sinners, be rewarded seven fold into their own bosoms. The object of this address is to call your serious attention to a subject, which has not been generally and duly considered. When you reflect how much it is the duty of Christians to promulge the Gospel; how great are its blessings to mankind; how many of our fellow creatures, and even of our fellow citizens, are yet destitute of these blessings; and how little has been done to enlarge the borders of our Zion, in comparison of the efforts made and unceasingly making by other denominations, to advance the interest and increase the number of their respective communions; your concern will be more engaged, for the honour and the interest of ours, not only that we should bear our full share of evangelical labours; but that the doctrines and formularies of our Church may be displayed, among the standards of other Christian communities; and, that the people may be informed "concerning this sect," which in this country has been so much "spoken against." The most decided experience has fully shown, that this prejudice will yield to knowledge, and that those sincere believers, who are best acquainted with the Protestant Episcopal Church, are sure, with very few exceptions, to become its warmest friends. There is every reason to suppose, that thousands, not only of Christians, but of those who profess no religion, though now much prejudiced against it, were they made acquainted with its true character, would rejoice in the purity of its tenets, and the efficacy of its apostolic administrations: not to mention the numbers (which to some would be astonishing) of those who are unacquainted, not only with the excellencies, but even with the name, of the Episcopal Church. I am sensible, that we generally and very much disapprove of the means and artifices, too often

* Nehem. xiii. 14.

used, to draw Christians from one denomination to another, and that we would not build on another man's foundation. But let us also shun the opposite extreme: let us not, through a false delicacy, forbear to teach what we sincerely believe. Let us modestly, and in the fear of God, propose our claims to orthodoxy; preach the Gospel, such as we think it to be, and let men judge, as the Lord shall direct, and their hearts be inclined. "I would have you wise unto that which is good, and simple concerning evil."

At the last Biennial Convention in Portsmouth, it was voted still to request the parishes to continue their contributions at Easter, or some other Sunday, if to any of you another should be more convenient. A motion also was made for the establishment of a Missionary Society in the Diocese, the consideration of which is postponed to the next meeting of the Convention. Already has there been one established in Massachusetts; but it is yet destitute of funds. A Missionary Society is also commencing in Rhode Island for the purpose of propagating the Gospel in that State.

You see then how much it is my duty, at this time especially, to call your attention to this subject. From various coincident considerations, *now* is evidently the favourable time for the encouragement of missionary labours. Never, perhaps, since the Apostle's days, has the Lord more clearly manifested his willingness to bless the faithful labours of any Church. Let us take heed, that we receive not this grace of God in vain. Many spiritual seasons we have lost; let not this be added to the number. Let us be thankful to God for the many and great mercies already bestowed. Let us gladly cherish in our hearts a grateful remembrance of those pious benefactors of our Church, whom the Lord has made the instruments of that degree of prosperity, which it now enjoys. And let nothing be neglected, which will perpetuate their memory, and transmit the memorial of their charity, and labour of love, to the remotest generations. And why, we may well ask, is not the number of these bright constellations enlarged? When we consider how much it is in the power of many in this way to confer such great and perma-

nent benefit upon mankind; how easily, not only by occasional contributions, but by testamentary distribution of property, for which they have no further use, and to which there is no reasonable claim, they might immortalize both their charity and their good name; and yet how many, in such cases, though pious, and sincere friends to the prosperity of religion, have chosen rather to bequeath their estates wholly to those, who neither need, nor are thankful for the bequest; to those, not unfrequently, who are really injured, and sometimes ruined by the sudden acquisition; to what cause shall we ascribe such apparent forgetfulness of a Christian's duty? May it not in part be owing to our ingratitude? Because we do not, as we ought, cherish the remembrance of our benefactors? For though men, in giving to religious uses, seek, or ought to seek, the honour of God, and the good, rather than the praise of men; yet, while ungrateful, we are unworthy of benefits, and God in justice may withhold them from us. But chiefly, I fear, we neglect applying directly to Him, who is the true source of all benefactions. A praying people God will bless. Let us humbly and devoutly look to him in prayer, that he will inspire us with a holy zeal for his glory, and the increase of his kingdom: that he will open the hearts of all our people, to whom he has given the means; that, through his blessing, provision may be made for sending faithful ministers to preach his Gospel to the poor, and to repair the waste places of Zion: and that our Church may grow and prosper on the sure foundation of the Apostles and Prophets, Jesus Christ himself being ever and truly regarded as the chief Corner-stone.

Other subjects are briefly considered in the following discourse; and they are not here passed in silence, because of less importance. Lest I should too much weary, or divide your attention, I have here called it to that point only, which is of the most immediate concern. As my situation and circumstances will not permit me to visit you, often as my inclination, and, perhaps, the good of the Churches may require, I may soon, should the Lord be pleased to continue my pastoral labours, avail myself of the facility, which the

press affords, for some further communications respecting other and not less necessary things.

That the Lord may enlighten you in all knowledge, wisdom, and grace; strengthen your hands to every good work; and bless you with that comfort and peace, which passeth knowledge, is the humble and earnest prayer of your pastor and friend, A. V. GRISWOLD.

NOTE.

Since writing the foregoing Address, I have received a letter from the Secretary of "THE CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST," accompanied with a number of "books, which explain its objects and proceedings, and the general efforts which are making," by members of the Established Church of England, "to propagate the Christian faith among the heathen;" desiring, in behalf of the Committee, "to interest the Episcopal Church of the United States" in the same good work; and kindly offering "to render *any aid* to such efforts in this great cause, as we may be inclined to make." From these communications it appears, that a zeal for propagating the Gospel is rapidly increasing in the Church of England, which promises great success. Soon, no doubt, will that Church, as she ought, take the lead in this holy warfare; and from her means and advantages, through the Divine blessing, may reasonably be expected the most happy effects. Thus have we another call, and a loud one, to this glorious work. A powerful Ally nobly offers to take us by the hand, and conduct our more feeble steps to the immense field, which now lies open to Missionary labours. Let us then immediately accustom our hands to labour in the smaller, but not less fertile vineyard around us. And let us rejoice in Him, who thus teaches our "fingers to fight the good fight of faith." "Let the praises of God be in our mouth, and a two-edged sword" "of the Spirit, which is the word of God," "in our hands." AMEN.

A CHARGE,

ADDRESSED TO THE CLERGY OF THE PROTESTANT EPISCOPAL CHURCH IN THE EASTERN DIOCESE;

Delivered before the Biennial Convention, in Portsmouth, Sept. 28, 1814; and published by their request.

Reverend brethren in Christ, and Christian Friends:—The twenty-third Canon of the General Convention makes it the duty of every Bishop of our Church in these United States to deliver "Charges to the Clergy of his Diocese." This duty, in the events of Divine Providence, has devolved upon one the least worthy to address you on such an occasion, and who, at the present time, would rather hear, than speak. But, called as I am to this office, it is fruitless to waste your time with apologies, or to anticipate those defects, which too soon will be apparent. The discourse, which is well heard, "with an honest and good heart" and faithfully applied to practical purposes, is seldom wholly unprofitable; and this good result may at least be expected from the following observations. It will be attempted to show the state and progress of our spiritual labours, and to direct your attention to some of those very important duties, to which, as ministers of Jesus Christ, and stewards of the mysteries of God, we are now more especially called. And this will be attempted with a reverential respect to that awakening and comprehensive admonition of the Holy Ghost to the Church in Sardis, written in the Revelation of St. John iii. 1, 2, most applicable indeed, and most awakening to myself; but an admonition, in which none who are Christians can be uninterested, and in which all, who are preachers of the Gospel, must have a deep concern; "I know thy works, that thou hast a name that thou livest and art dead. Be watchful, and strengthen the things which remain, that are ready to die."

First of all we ought, brethren, and most earnestly, to call

for united and fervent acknowledgments of gratitude and praise to the Father of mercies, and our Lord Jesus Christ, that this Convention is permitted once more to meet, under circumstances, so auspicious to the continued peace and prosperity of our communion. When we reflect on the many and complicated discouragements and obstacles, under which the formation of this Diocese commenced; the diminished and declining state of our Churches; the unsocial habits of our brethren, from their remote and unorganized situation; while the avails of the property, which had been charitably designed for religious purposes, were, in a great degree, diverted into other channels, and alienated from the use intended by the pious donors:—and when we further consider, notwithstanding these impediments, what, and how much beyond our expectation has been our prosperity; what blessing has attended the few zealous efforts which have already been made; what unanimity has prevailed in our counsels; what success attended our measures; must we not see, and can we hesitate to acknowledge the hand of God, and the special favour of his kind Providence? How ought this earnest of his goodness to awaken our zeal, and animate us to greater and persevering exertions! Our work is but commenced. How vast the field which opens before us! The harvest truly is great, and the labourers few. To us few, reverend brethren, has it pleased the Lord to commit the care of so large a portion of his vineyard. We are appointed watchmen on this hill of Zion. Like the tribe of Levi, under the law, our duty and privilege it is to encamp "round about the Tabernacle of testimony." And while we thankfully acknowledge the hand of God in his mercies past, let us not forget the duties neglected, and the work still undone.

And here is presented a less pleasant view: here we behold ruins and desolation, and of "the things, which remain," many "that are ready to die." Let us view the present condition of our Churches, not to compliment ourselves with the little that we may have done, nor to solace our minds with the flourishing state of a few solitary plants in so large a field; but rather to deplore the desolations,

which overspread the land, to humble ourselves for seasons neglected, and by redoubled diligence and zeal to redeem the time which has been lost.

Among the things, which demand your wisest counsels and most vigorous efforts, stand first and most conspicuous the small number of our Churches; the declining state of some, which yet remain; and the still less number of ministers to labour in them. From the last of these evils evidently have proceeded, in no small degree, the other two. Many opportunities have passed away, and now are lost, where, in various parts of these four States, Churches with large and respectable congregations might have been established; but, through want of clergymen to encourage the wishes, animate the zeal, and lead the devotions of the people, necessity has compelled them to form religious connexions less agreeable to their choice and belief. In other instances, and they are not few, efforts are still making by pious individuals, or by small organized societies, to commence, or to continue their existence as Episcopal Churches; but there are no ministers of Christ to second their exertions; to preach the Word, and administer among them in holy things. Clouds of despondency darken around them; their efforts languish, and their zeal is "ready to die." And, notwithstanding the few bright exceptions, which enliven the scene, we may well take up the lamentation of the prophet, and bewail "that the ways of Zion do mourn;" "her gates are desolate;" her pleasant things decay; "her people sigh" while "they seek their bread;" while they feel the "famine of hearing the Word of God." What is highly necessary to the increase and prosperity of the Church in every Diocese is peculiarly so in this; a competent number of clergymen, endued with knowledge, piety, and zeal. Ministers of Christ we need, who possess the Spirit of their divine Master, and emulate the fidelity of his first apostles; who have a serious concern for the salvation of mankind; a deep sense of the truths which they teach, and who illustrate and enforce their heavenly doctrine, by their own good example. We need those, who will "seek *first* the kingdom of God and his righteousness;"

whose meat and drink it is to do his will; who can renounce the world for Christ's sake, and prefer his glory to their own. In Churches, well established, a very moderate share of these necessary things, a decent deportment, and formal routine of official duties, may preserve them from decline. But here we have to *strengthen* the things which remain: we have to build up the waste places of Zion; to repair the ruins of what is decayed; nay, to build anew from the foundation. There is still, in many places, a call for our labors, where, by proper means and due attention, new Churches of our communion may yet, with the divine blessing, be raised up; where we may apparently be very instrumental in promoting the general interests of good morals and true religion; of extending the Redeemer's kingdom, and the knowledge and comforts of his salvation; and of contributing to the increase and stability of public happiness and social order.

It is a duty then, highly incumbent, brethren, on us, whom the Lord has set as watchmen on this portion of Zion's towers, by all possible means to supply this deficiency of labourers; by praying fervently and daily, that the Lord of the harvest will send them; by encouraging worthy clergymen to come amongst and continue with us; and by bringing forward suitable candidates for the holy ministry; remembering however, that their qualifications are far more essential, than their numbers. Those, who have not the necessary foundation of inward piety and love of God, who appear not, from conscientious motives and a deep sense of its importance, to be seriously and zealously engaged in the sacred cause, however splendid or popular may be their talents, will be of little real use in any Church, and least of all in ours. There are those, we fear, and their numbers not few, who run to this work before they are sent; who enter the sacred ministry, without a due sense of its nature, and of the awful responsibility attached to the office. Those, most worthy and best qualified, are often the most diffident; and such should be sought for and encouraged to devote themselves to God. We need such, as have at heart the good of religion more than its emoluments; those, who fol-

low Christ for his sake; who are willing to labour, before they reap, and to make some sacrifice in the Redeemer's cause, that the poor may have the Gospel preached unto them.

It is a further duty, incumbent on us, in which, however, we can do but little without the aid of our lay brethren and the people of our congregations, to supply such Churches as are poor and destitute, with the preaching of the word, the administration of the sacraments, and other means of religious edification. In our last Biennial Convention, some laudable measures were adopted for effecting this charitable work. By collections in our Churches it was intended to raise a little fund to employ Missionaries within this Diocese; and scarce in any part of the world can they more be needed. This promised us the means, in some degree, of carrying the Gospel to those, who seldom hear it; and of extending essential and permanent benefits to many small and vacant parishes. Nor did our success, the first year, disappoint our humble expectations. But, since, the result has been painfully discouraging. Has this falling-off been occasioned by the pressure of the times? Or is it owing, brethren, to our own remissness in not setting before our congregations the importance of the duty, and the great benevolence of the object? We surely cannot suppose, that the people of our flocks are less liberal, than other Christians. The testimonies of a generous and charitable spirit, so great and so often repeated, which we have seen and received, forbid us to ascribe this failure to sordid principles. Is it not rather to be feared, that we have not faithfully called them to this duty; that we have not duly set before them its importance? Have we laboured, as we ought, to awaken in them a spirit of love for the souls of men; a desire to evangelize the world, to extend the Redeemer's kingdom into distant lands, and to communicate the consolations of the everlasting Gospel to those who sit in darkness and the shadow of death? Is it not the fact that our own hearts are cold in this glorious work? Are we not too indifferent to the spiritual famine, by which our fellow creatures are daily

perishing? It is our Lord's will, that we "preach the Gospel to every creature:"—that none should perish through want of knowledge. Such is the compassion of the divine Saviour for dying sinners, that he has given commission for proclaiming the good tidings of his salvation to all the people and nations of the earth.

True it is, that each minister of Christ has his peculiar charge; his family of Christians to provide for,—a little flock committed to his care. In this charge it is indeed of the first importance, that he be found faithful; that the blessings of religion be diffused through every part of his cure, and each cottage be consoled with the salvation of our God. But we are bound to extend our care, as the Lord shall give us means, to other parts of his vineyard, and call upon our flocks to assist us. In this labour of love, should every Christian according to his state and abilities, unite. And what Christian will say, that he cannot contribute something, to so good a work? Or who, that is able, will refuse to assist us? Freely have we received; freely let us give. Shall any, to whom the arm of the Lord is revealed; who are called to a knowledge of divine grace, and enjoy themselves the blessings of the Gospel; feel no solicitude to dispense the same blessings to all whom they equally concern? Are we refreshed, at the fountain of living waters, with bread enough and to spare, and yet have no compassion for those who are perishing with hunger; who are parched in a thirsty land where no water is? In all those noble efforts, which are daily making, to diffuse the light of the holy Scriptures, and the knowledge of salvation to the remotest parts of the earth, to the darkest regions of the habitable world, shall our Church only take no part? Shall we, who ought, from the purity of our doctrines, and the charity which we profess, to lead the way in every good work, be the last to engage in the best of all works, the spreading of the Saviour's Gospel? Far from sending it to distant regions, we neglect to promulgate it among ourselves. Considering our advantages, and how much the Lord has smiled upon us,

no part, perhaps, of the Christian field is less cultivated, than this in which we are appointed to labour.

Happily for the general state of religion, and to the great honour of the Christian name, the disciples of Jesus are, at the present day, awakening to a sense of this duty, and sending the light of the Gospel to those who sit in darkness. The walls of Zion, we trust, are extending on its true *foundation* and *chief corner-stone;* on "the apostles and prophets, and Jesus Christ himself." His kingdom is enlarged by "the sword of the spirit which is *the Word of God.*" Most astonishing have been the exertions, and not less wonderful the effects of Bible Societies, now extended, or rapidly extending through the greater part of the Christian world. This is an era of Gospel light, surpassed only by that of its first propagation; and the great miracle of the day of Pentecost is almost repeated. Again do the apostles, though all Galileans, "preach the Gospel to every creature." Parthians and Medes, Cretes and Arabians, the dwellers in Africa and the remotest parts of Asia, "hear them speak, *in their own tongues*, the wonderful works of God." Much is already done, and more, we may hope, will be speedily effected, by the propagation of the written Word. It will tend, we may trust, to what is so much by all good men to be desired, the union of Christians in faith and affection, in doctrine and practice. In proportion as they receive these living waters pure from the holy fountain, they will be refreshed with the same comforts, and imbibe the same spirit. With the divine blessing it will facilitate that for which we daily, and, it is to be hoped, most sincerely pray; "that all, who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

But still, to those, who have the Bible in their hands, may be applied the words of St. Paul to the Romans; "How shall they believe in him, of whom they have not heard? And how shall they hear, without a preacher? And how shall they preach, except they be sent?" The holy Scrip-

tures, excellent as they are, will be, in a great measure, but a dead letter to those who have no spiritual teachers. God in his wisdom has appointed the ordinance of preaching, as the ordinary means of conversion, and of instructing his people in truth and righteousness. Unquestionably it is the duty of all, like the wise Bereans, to search the Scriptures, and to learn directly from the pen of inspiration, what God has taught: but will they ordinarily do this, and will they sufficiently understand what they read, except, like the same Bereans, they have first heard the Word *spoken;* except, by messengers sent of God, their consciences are awakened to the serious concerns of their future state? In those parts only of the spiritual vineyard, where faithful ministers "labour in word and doctrine," can we expect, in much abundance, "the fruit of good living."

But justice requires us to acknowledge, that this duty has not been wholly neglected. Not only is the Bible sent to instruct the ignorant, but teachers also to bear it; to publish its sacred contents, and to preach the Gospel in this country and in foreign nations, where Christ before had not been named. In America, and in England, there are Missionary Societies, which have manifested a zeal for propagating the Gospel, becoming those who profess it; becoming those who feel its blessings, and are actuated by its heavenly principles. But the harvest is immensely great, and the labourers yet but very few. With sorrow too and with shame must we add, that our Church has taken but little part in this good work. There is no greater stigma, which has justly been affixed to the Established Church of England, and sullies that reputation, which so eminently she has acquired in the Christian world, than her apathy in regard to propagating her faith. In all manner of charities her children much abound; but in this department, in this work of evangelists, they have been unaccountably deficient. They contribute freely to promote the general work, but have done little to extend their own communion. In few of the British colonies has Episcopacy, till very lately, been completely organized. In these States, before the Revolution, while other denomina-

tions of Christians enjoyed the full establishment of their respective systems, the Episcopal Churches were not permitted to have a Bishop. But now we rejoice to bear testimony that the Church of England is awaking from this lethargy, and arising in her strength. A voice is heard from the pale of the Establishment, exhorting her members to missionary labours; a voice that speaks not in vain; and soon, no doubt, will she appear in the foremost ranks of the evangelizing host.

But there is one portion of the Christian Church still delinquent, and however humiliating may be the confession, truth will compel us to acknowledge, that it is this portion to which we belong; even the Protestant Episcopal Church in the United States. It must, however, be admitted, that there are even here some recent and honourable exceptions. Several of our sister Churches in the other States are now making very considerable efforts to spread the Gospel. Where then shall we find a Christian community, so little engaged in extending its faith as ours of the Eastern Diocese? And yet the Lord, patient in goodness, and abundant in mercy, has most evidently manifested a willingness to bless our labours. But how long will he be with us? how long will he suffer us? Can we still expect his favour, while our zeal, if indeed it be among "the things which remain," is thus languishing and "ready to die?"

Now then is it high time to wake out of sleep. Let us not by our indolence, tempt the Lord to forsake us.

Is it not a fact, that we place improper reliance upon our orthodoxy, as supposing that truth will spread of itself and bear away the prize; while others on a worse foundation, by using better diligence, build with more rapidity? How is it to be lamented that knowledge and zeal, which God has joined together, should so often by man be put asunder! Divine truth was never popular in this world, and never will be popular, till the nature of man is changed. While the true labourer *sleeps*, the enemy, ever vigilant, sows tares; and when sown, they take such root that they *must grow*. They who are zealous in propagating the doctrines

of Christ, though with some mixture of error, will be more successful, and indeed more useful, than others who, with a sounder creed, are lukewarm. If we would maintain that rank among the champions of the Cross, to which we think ourselves entitled, let us not rely on the paper arms of canons, creeds and articles; but put on the whole armour of God: let us press forwards amidst the perils of the holy warfare, the first in labours, or not the first in fame. When Peter the apostle was going forth to the good fight of faith, how did his Master direct him to distinguish his love above that of others? By his fidelity in dispensing the words of life: "feed my lambs—feed my sheep." Those who thus "rule well," and "labour in the Word and doctrine," with fidelity, shall "be counted worthy of double honour." Let us be so distinguished. Let us wake out of this sleep. It is time that this too just reproach of indolence should be taken away from our Church, and that we, who profess the purest faith in the Lord Jesus Christ, should no longer be the coldest in zeal for enlarging the borders of his kingdom. It is time, that we show our faith by our works. Is it not our duty to impart the bread of this life to the hungry? And is it less the duty of Christians to make known the will of God to the ignorant, and to rescue thoughtless sinners from misery and shame? Was the command of Christ, to preach his Gospel to every creature, limited to his first apostles? Has the merciful Saviour, no love, no grace, no concern for sinners at the present day? Is it not the duty, still, of every minister, and every Christian, according to his means and opportunities, to sound abroad these tidings of salvation? Was it necessary for the first disciples to labour so abundantly in word and doctrine;—must they encounter perils by land, and perils by water;—be instant in season; out of season, boldly withstand persecution, flames, and death; and reprove, rebuke, and exhort with all long suffering; and is it now become of so little concern; are the souls of men now so worthless, and their salvation of so small account, as to give us no anxiety or solicitude; as not to be worth the sacrifice of a few hours from the year,

or a few pence from our abundance? "Tell it not in Gath!" Why did our blessed Saviour suffer such indignities, and the cruel death of the cross; why, with such awakening concern, send his Gospel to all the nations of the earth; to what purpose were all the labours and sufferings and martyrdom of apostles, and evangelists and prophets; except it be a matter of the utmost importance that men should hear and believe the Gospel; except it be an indispensable duty, and most benevolent work in all Christians, to impart to mankind the knowledge and the means of salvation?

But I am not calling your attention now to the Pagan world, nor to those who, in distant quarters of the globe, still sit in darkness. God be praised, that they are not altogether neglected; that the Lord has raised up those, who are daily dispensing his saving Word to the ends of the earth. Their praise is in all the Churches; and the Lord shall reward their labour of love. My present views, if more humble, are not, I trust, of a less useful nature. In no part of the world is a better field, nor perhaps a larger, for missionary labours, than in our own country, and even in this Diocese. Let us provide first for our own house. Here shall we find work, more than our hands at present are able to do. But let our charity be unbounded. Let it be our care and delight, as opportunity may offer, to impart to all others those invaluable blessings, which on us the Lord has so freely and so bountifully bestowed. Let our Church excel as much in her zeal for God, as we trust she does in the purity of her faith and her worship. Let not the minister of Christ be wholly employed in trimming the little lamp of his parochial cure; let us not be content with feeding the fire of heaven upon our own altars; but let the sacred flame be extended, and its light shine in darker regions. Let us do the work of evangelists. Let the work begin in our hearts, and in our families; let it extend to our friends and neighbours, and to the humblest cottage of our respective parishes; nor let it cease till it pervades our country, and all the ends of the world have seen the salvation of our God.

Permit me also, at this time, to direct your attention to the provisions and duties required in the 45th Canon. The neglect of them in this Diocese has already disgraced us in the General Convention, and whilst continued, must defeat, in no inconsiderable degree, the object of the Canon. The utility of these provisions, when duly carried into effect, and the ill-consequences of disregarding them, you may learn from the Canon itself, and also from the Pastoral Address of the House of Bishops, in the year of our Lord 1811. It will suffice, I trust, to remind you, that every minister of our Church ought faithfully to keep such true records of his parochial transactions, and yearly transmit them to the State Conventions, as the rules of our Church require. It is not to be supposed, that any clergyman is so culpably inattentive to his duty, as to neglect the keeping of such records. The trouble of sending them to the Convention, or to the Bishop of the Diocese, is very little, in comparison with the advantages which it will produce. Suffer me then, brethren, to intreat and to enjoin it upon you to be punctual in your compliance with this Canon: let us never appear again in the General Convention, without these returns, regular and complete.

On the very important subject of confirmation, and the duties connected with it, there is much more to be said than the present time and occasion will admit. Here we are loudly called to strengthen the things which remain. The administration of this apostolic ordinance has, for an obvious reason, been but recently introduced into the greater part of this Diocese; and our people generally are not sufficiently acquainted with its nature and design, nor do they appreciate as they ought its practical utility. To the praise of God's goodness and grace, we must acknowledge, that this rite has already been much blessed among us. You know well, that in the partial and imperfect practice, which it has already obtained, how very much it has apparently contributed to the increase of piety and true godliness. But neither the excellence nor the authority of this institution will be generally understood, nor can we reap the full benefit of the ordi-

nance, till our congregations—our youth especially, are well instructed in its nature and design, and their duty respecting it; that they may not, as is now too much the case, neglect, at the suitable age, to receive confirmation; nor, which is much more essential, receive it without sufficient instruction in the rudiments of Christianity, and the due preparation of repentance towards God, and faith towards the Lord Jesus Christ. It is lamentable to find, and it is painful now to mention, that no inconsiderable part of those, who frequent our religious assemblies, scarce know what we mean, when calling upon them to be confirmed. In our pastoral visitations, we "bring strange things to their ears." "When for the time they ought to be teachers, they have need that we teach them—which be the first principles of the oracles of God." It is true that, in the baptismal office, the Sponsors are told that the child, when duly qualified, must "be brought to the Bishop to be confirmed by him." Is this sufficient instruction for the performance of a very important duty, and at the distance of several years? Even of this, however, little as it is, are congregations, we may fear, sometimes deprived, by the administering of baptism after they have retired; or perhaps in the vestry-room, or a private house.

Sermons also, I gladly acknowledge, and excellent ones, are preached on this subject, before most of our congregations; but so rarely, and in such seasons, as to be very inadequate to the desired effect. It is, if I mistake not, much the practice to preach on this subject at those seasons only, once perhaps in three years, when the ordinance is to be administered, and but a short time before; which discourse some do not hear; others do not sufficiently understand, nor do any have due time to consider of the subject. The natural consequence is, that a very considerable part of those who ought to be confirmed, either postpone it for want of information, or of time to prepare; or, what is much worse, they perform it without such knowledge and sincere devotion, as are necessary to obtain the spiritual benefit of the ordinance. They who thus lose one opportunity, perhaps before another

occurs are dead, or absent, or for the like reason still postpone it; or, what is worst of all, may have devoted themselves to the world and its vanities, and become callous to all religious impressions.

These, brethren, are not imaginary things; but evils which are often realized. For reformation, under God, we must look to you. Let more time and care be systematically appropriated to this branch of religious instruction. It is a duty, and a very important one, of every parish minister, to see that those of his charge, who are of proper age and standing for confirmation, be well informed of its use and excellence; that they may be in constant preparation to witness that good confession before God and his Church, when opportunity shall call them. Be careful also that none are presented for confirmation before they have attained to an age and understanding capable of a reasonable faith in God, and a knowledge of our salvation in Jesus Christ. Let none be urged to the duty against their will. Their offering themselves to God is to be their own act, and should be their free choice; "for God," as in all things, so especially in this, "loveth a cheerful giver." Let none be encouraged to come to this ordinance, who appear not to be influenced by religious motives;—by a humble, sincere, and devout desire to serve God and to obtain his blessing. You know well what reproach has been cast upon our Church, and how much this holy ordinance has been brought into disrepute from inattention to this most essential part of our duty. Not that we are to suppose this evil exists, or ever existed in our Church, in such degree as uncharitable adversaries have represented: but, that so great an evil should exist in any degree; that such a reproach should be ever cast, and we unable to refute it, is a humiliating reflection. By well doing, let us put to silence the ignorance of those, who unjustly censure; and evince to pious and candid Christians, of all denominations, that we put no vain confidence in outward acts of religion; nor ascribe any efficacy to our administrations, repugnant to the word of God. We use the means, in humble reliance upon his promised grace; but expect no

spiritual blessings, except our hearts are prepared, through grace, to receive them. Let these things be so often and clearly taught, and so uniformly practised, that none, who have ears to hear, and eyes to see, can misapprehend them. In the confirmation office, as also in that of baptism, are a few words in a sense somewhat different from their modern use.* These have perplexed some serious Christians who do not consider the ancient and Scriptural sense in which we use them; and the adversary takes advantage by pervert-

* In the first prayer of the Confirmation Office, are the following words: —"Almighty and everlasting God, who hast vouchsafed to regenerate these thy servants, with water and the Holy Ghost, and hast given unto them forgiveness of all their sins." These words have reference to their baptism, acknowledging God's great mercies exhibited to mankind, and sealed to the faithful in that sacrament. We pretend not to judge the heart, or to know whose sins are forgiven of God, or whose retained; nor whether any one is certainly renewed in the spirit of his mind. But it is the belief of our Church, (as it is indeed of most other Churches, declared in their Standards; their Articles, Platforms and Confessions,) that baptism is *the sign of regeneration*, representing, by the washing of water, the forgiveness of sins, through Jesus Christ, and that "we also should walk in newness of life." A person may outwardly receive this "washing of regeneration," without "the renewing of the Holy Ghost,"—he may "be born of water, and *not* of the Spirit:" he may receive "the outward sign, or form in baptism," and not "the inward part, or thing signified." But in this prayer the ordinance is supposed to have been duly administered, and worthily received: it is supposed, that the persons present, desiring to be confirmed, have been truly baptized, according to the institution of Jesus Christ, with such faith and repentance, preceding or following, as his Gospel requires. If this be the case (as it ought to be with all, before they come to that ordinance,) they are regenerate, in the sense in which the word is used by our Church; they are ingrafted into Christ's spiritual kingdom, and their sins past are forgiven. In this sense we use these words of the prayer: we humbly acknowledge God's mercies, manifested to his people in the sacrament of baptism. And when persons have been baptized, and present themselves before the Lord's minister, desiring publicly, in the presence of God, and the congregation of his people, to ratify and confirm the obligations of that sacrament, and acknowledge themselves bound to believe, and to do what they had undertaken, or their Sponsors had undertaken for them; it is surely not improper for the Lord's minister, in this prayer, charitably to suppose that these persons are sincere;—that the Lord's mercies, by them are thankfully received, according to his will. Farther than this, we presume not to say that any are regenerate, or that their sins are forgiven.

ing it to excite a prejudice against us. Let those expressions be frequently and clearly explained to our congregations, who will then see that the objections so often raised are but "strifes of *words*."

Parents also, and sponsors, should often be reminded of their duty, and exhorted and encouraged to be faithful in the important charge, committed to them by the Church of Christ:—to "see that their children are taught, so soon as they shall be able to learn," the solemn obligations and also the inestimable privileges of the Christian covenant.

And here we may number among the things which, though through God's goodness they yet remain, are ready to die, "*sponsors in baptism.*" Perhaps no institution so wise and salutary was ever so neglected. Considering how very important it is that the children, who are made members of Christ, should be brought up in the nurture and admonition of the Lord; our Church requires one at least, besides the parents, to engage in this duty, it is expected certainly that the parents do it.* But in how many thousand instances they do it not. They are taken away by death: or they journey into distant lands. From ignorance or some infirmity, they may be incapable of teaching their children; or, from indolence or vice, indisposed to do it. How great then is the blessing to such children, that the Church has appointed one or more of its pious members to be their godfathers, or godmothers; to be their spiritual parents in the Lord, and train them up in the paths of godliness! But how deplorably in some instances are these promising fruits blasted, by the negligence of Sponsors!

Perhaps some will object, "If such be the duty of Sponsors, who would undertake it?" Permit me rather to ask,

* Parents are bound by nature, and by the word of God to do this duty for their children, without being their sponsors in baptism. The Church of England, considering this, and also how often, through indulgence to their children, and other failings, they neglect to give them religious instruction, requires three sponsors for a child, neither of which shall be its parent. This therefore is required, not as some absurdly object, to deprive the parent of any right; but to increase the certainty of benefit to his child.

what real Christian would *not* undertake it? Will we do nothing for the Lord's sake? Or will we be weary in well doing? What charity, more benevolent or acceptable, can adorn a disciple of Jesus Christ?

And not only parents and sponsors, but every Christian, according as he is able, should assist in this, and all other good and charitable works. The most faithful minister, and the most able, can do but little without the co-operation of his people. In every branch of his parochial duties, the assistance of the pious members of his Church is of vast importance, especially in teaching the rudiments of Christianity.

I shall conclude with a few words respecting the state of piety and godliness in our congregations. Vital religion, through the Lord's goodness, is not, we humbly trust, decreasing in our Churches, but the contrary; yet the deficiency of this one thing needful is too obvious to need proof, and too essential to be passed in silence. We see, and it is painful to see, what wickedness still prevails in the world. And among those "who have a name that they live," who are called Christians, it is not less lamentable to see so much love of the world, and coldness towards God, and each other; to see such ignorance of Christ and of the holy Scriptures, where means and opportunities of acquiring religious knowledge abound;—to see those doctrines of the cross which are the hope of man, and "the power of God, and the wisdom of God," degraded at the footstool of human reason; to see, in a word, so little concern, and less zeal for those tenets, and sacred rites which chiefly distinguish the religion of our Lord and Saviour Jesus Christ. With what awakened apprehension, my Reverend Brethren,—with what trembling solicitude, should we reflect, that for these things we may be in some degree accountable! If ungodliness prevails in our flocks, we are not released from the responsibility; we have not *delivered our own souls*, till we have given warning, and declared the whole counsel of God, by our preaching and example. We are ordained to be "the salt of the earth; but if the salt have lost its *savour*," it is good for nothing. Our divine Master has commanded

his ministers to be wise as serpents, and harmless as doves: and no ministers, that he has ever sent, have had more need than we of such *prudence and innocency*. We have to contend, not only with all the impediments and difficulties common to those who preach the Gospel; but, unhappily, with the prejudices of our Christian brethren, of other denominations, against the Episcopal Church; which prejudices, you well know, prevail, and in a very great degree, in most parts of these Eastern States. It is certain, that thousands, and tens of thousands are led to believe, that we neglect the essentials of religion; that we do not teach the depravity of human nature; the necessity of conversion; the renewal of the heart by the Holy Spirit; and that we are justified, not by our works, but by our faith in the merits and sacrifice of Jesus Christ. Our Articles, you will say, may teach them the contrary. True: but they may not read our Articles; or they may think, that *we do not read them*. Let *us* teach them the contrary. Let the true doctrines of our Church, on these points, be clearly and often taught, according to their importance. Add line upon line, and precept upon precept, till prejudice shall give place to conviction. In teaching our flocks, let us carefully endeavour to lay the foundation of repentance, faith, and sincere piety. To instruct them in moral righteousness, without this foundation, is like building a house upon the sand.

And let us "take heed to *ourselves*," as well as "to our doctrine." Let us be sure, that we possess that, which we pretend to dispense. Shall we preach "repentance towards God," while we live to the world? Or "faith towards the Lord Jesus Christ," while, by our own conduct, we put him to open shame? How can we persuade others, by "the terrors of the Lord, except those terrors have awakened our own hearts to righteousness? Or impart to them comforts, which we have never felt? Let us not only embrace the truth, as it is in Christ Jesus; but adorn the doctrine of God in all things. Let us show by our own example, how men should walk and please him. Let us labour not to please men, but to save them; and evince, by our zeal for their

spiritual interest, that we seek not theirs, but them. If we would have them "so account of us as stewards of the mysteries of God," let us never forget, that "it is required in stewards, that a man be found faithful."

That we may be so found, and that the Churches, committed to our care, may increase in numbers, piety, and zeal, the Lord mercifully grant, through Jesus Christ: to whom, with the Father and the blessed Spirit, be ascribed all glory and praise forever.—Amen.

THE END.

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